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Creative Immortality

**A Trinity Rule in Social and Political
Economy. The Creative Element
of Mankind, the Basis of
All Wealth**



BY

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AUTHOR'S NOTE.

The present few pages may be said, perhaps, to contain the essence of a vast accumulation of material, gathered in the course of years. But, being fully aware of his imperfections and inexperience as a writer, it is distinctly with a feeling of reluctancy that the author finally ventures to offer this little volume to the public.

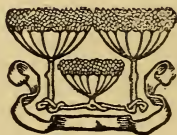
He also feels, however, that the esteemed reader will exercise leniency when and wherever it may be obviously needed; for the theme itself is great, the greatest of all. In it the heart of man has throbbed for ages; in it the pulse of all humanity beats fast in deep anticipation to-day. After this life, what shall we know?

The material consists of numerous notes, etc., with accounts of scientific experiment investigations in the various branches of science, religion and philosophy, social economy, etc. and it will be readily understood that in a space so limited, only little attention could be given to details.

The "trinity principle" observed to be fundamentally involved, not only in the creative methods of the invisible electrons, which clears the way straight to conscious immortality, but also in all the economic affairs of mankind, showing a strong connecting chain of indisputable facts between the visible and the invisible world, is dealt with, in large outlines, in Part II. At first, because of brevity, it may impress the reader as a proposition, perhaps more suggestive than operative; but on second reflection, it is believed, the earnest mind will admit that from the underlying

truth, there is no escape; that a great economic factor has as such been sadly neglected; that for the good of the whole world it should be promptly tested, and if found practical, receive full recognition. There is outlined an organization which should deeply interest all classes of society. Concerning the references made to Christ, His great promise of transfiguration and His wonderful words; concerning the experimental station, the results alluded to in connection therewith, will prove a subject of vast interest to many.

Albert A. Albertson



CHAPTER I.

Towering above all other questions, as do the snow-clad mountain peaks above the clouds, stands forth the one eternal question of the ages, is there a life beyond the grave?

Religion has answered the question by way of faith. Philosophy by way of reason.

But we believe it has been left for religion, philosophy and modern science combined to answer by way of proof—so far as proof can possibly be obtained.

We are, therefore, obliged to delve a trifle into that which may to many at first seem tedious and useless, perhaps ridiculous, but which we shall try, nevertheless, to show must be, and is, at the bottom of all things, and then in a measure, follow up step by step the construction of the immortal human soul. We must go beyond the particle of matter, beyond the molecule, even for the moment pass by the atom, and start with that which is proven to exist in the world of the deep yet in which we actually live—in the world of electrons.

In order to dimly convey to the human mind even the remotest conception of an idea as to the size of an electron, many comparisons have been made. Thus it has been stated that while an atom, for example, is so small that millions of them are contained in so tiny a body as a grain of sand, such an atom, nevertheless, contains hundreds, nay thousands, of electrons. Investigators of scientific standing have not hesitated to announce that more than thirteen billions of electrons, side by side, would be required to form a line only one inch in length, etc.

In the light of such startling figures and assertions, a person may well be permitted to ask, how can one know that an electron exists at all?

But here stands modern, dignified science and declares it does exist. Master mathematicians have demonstrated beyond a doubt that the atom can no longer be considered the basic unit of matter, and that the discovery of radium and the study of radio-activity in general have revealed the truth and fixed forever the electron as the ultimate basis not only of matter but of the entire universe. And to know, instead of merely believing, that the electron does exist, is of the greatest importance to the world.

What is an electron?

Of what does it consist?

Whence did it come?

What is its origin?

Is it active?

What are its functions, its methods, its destiny?

These and many other questions concerning the real nature of the electron have been asked again and again, but the answers have not come; so here the humble writer submits a few suggestions and some of his strongest convictions.

In this connection, we will try, for the moment, to free our minds first of all from the usual terms of "matter," "force," etc., and all the other names and expressions that imply the same thing, and which may sound more or less important but explain in reality little.

Sink yourself, therefore, if you can, friendly reader, into the infinite littleness of the electron and realize in it the basis of all things in the universe; realize in it

the minutest part of the omnipresent, omnipotent wisdom in which all creation is eternally rooted, for an electron is everlasting, had no beginning, can have no end. In its inscrutable littleness, it becomes almost as incomprehensible as infinite space. It can never be injured, cannot be touched; by no method imaginable could it ever perish. In duration, omnipresence, in power and wisdom, it is absolutely indestructible.

Beyond the realm of the primeval electron, there are no other existences. Hence, strange as it may sound, there can be no such a medium as the supposed ether for the electrons in which to float and vibrate; the phenomena of light, as we shall see later on, does not necessarily justify its existence. And the undulatory theory of light will probably sooner or later be, in a measure, found faulty, and must therefore be abandoned, at least to an extent.

The eternal majesty of the electronic universe prevails, of necessity, by reason of endless collectiveness, most intense association and perfect methods of co-operation.

A single electron is to be considered only as a cosmic unit of potentiality, a unit that is responsive to, and in complete harmony with, the absolutely infinite.

The primeval electron consists, therefore, of neither matter nor force, ordinarily speaking, but has existence by virtue of all the qualities attributed to life and Deity: consciousness, desire, intelligence, wisdom, etc.

It is divine quality divinely convertible into quantity—matter.

Singly, the electron is, therefore, the alpha of all things. Collectively, in all-absorbing co-operation,

they constitute the omega and crystallization of all things.

Before a particle of matter was created, the infinite electronic universe lived. To create matter was the first function in time. Matter was created by electrons forming themselves into atoms, the latter into molecules, altogether by intelligent co-operative methods, and thus both nebula and solid substance were evolved from out of the boundless electronic universe.

As nebula gradually contracted, solid matter appeared and is constantly being formed.

Ancient and modern philosophy have attributed great importance to the fact that geometry is traceable in inorganic matter.

But when it is considered that the most rudimentary movement of electrons, in the nature of things, must be geometrical in character; and when it is remembered that fundamental electronic effort was to create inorganic matter, it follows that geometry must indeed be clearly traceable in matter. Could it be otherwise?

The construction of matter was chiefly for a purpose widely different from what is usually assumed to be the case.

It is generally believed that material worlds, such as our planet and others, were made by a generous Creator for His creatures to live in, and that were it not for physical life, there could be no legitimate purpose for their existence.

Man, however, was not always what he is now. Nor will he remain in his present form. Nothing in the universe, physical or spiritual, is exempt from perpetual changes. This process we also call evolution.

There will, consequently, come a time when the human type of life will look vastly different from its present form.

Henri Bergson, in his great work "Creative Evolution," fittingly emphasizes this truth when he declares: "The universe endures. The more we study the nature of time, the more we shall comprehend that duration means invention, the creation of forms, the continual elaboration of the absolutely new."

What the great and apparently mysterious object is of these continual changes, and what actually causes them, are things in which we are deeply concerned. And in order that we may fathom their meaning, we shall have to abandon some old views, and adopt a few new ones.

As matter was created for an additional purpose to that of serving as abodes for physical life, the other purpose must be shown.

The specific speed of electrons must always have been the same.

Before matter existed, there was a desire throughout the electronic world for higher organization, for individualism on a higher plane where would be involved in closest association, the activity of billions of electrons in one entity. The state of organization which did exist in space still prevails and is limited to the rudimentary geometric movements of electrons, as already remarked. To facilitate electronic organization, resistance to the specific speed of the electron became necessary, and hence the formation of atoms. The atom, being a much larger and heavier body than the electron, has a far lesser specific speed, and the atomic world could offer, therefore, the requisite resistance to electronic motion.

Resistance could be established in no other way than by differentiation in the specific speeds of electrons and atoms, for nothing in the universe can be conceived as being in a state of absolute immobility.

Atoms are the cosmic building materials. Everywhere they are brought into position forming molecules for constructive purposes and are held there by electrons, which form a living cement, until at some time or other, they again depart in some form of energy.

The atom itself comprises a number of electrons holding themselves in a sort of voluntary bondage. It is being marshalled in any direction for any given purpose by the free electrons which operate as the true building masters of the universe.

In great aggregations, atoms and molecules appear as worlds or planets. A planet's momentum in space, tremendous when compared with mundane standards, is so slow compared with the original speeds of electrons and atoms that to all intent and purpose it is immobile, and every desirable degree of resistance may thus be obtained.

Though only a rudimentary state of organization in the electronic world exist, yet that invisible, intangible and apparently blank form of being, the author recognizes as the infinite, unorganized but living source of all things.

Plainly a great trinity principle in all creation unfolds itself, to which we shall later on return, as well as to the working methods of the invisible designers, and we shall understand the reason why there is certainly before us a state of conscious immortality.

The writer has already asserted that the undulatory theory of light will be found faulty, or rather inade-

quate, for, doubtless, there is yet to be discovered a new principle which will be found identical in character, dynamics and methods of radiation, irrespective of substance and source.

While the Alpha, Beta, Gamma and Delta rays, etc., emanating from radium have been scientifically studied, their respective velocities fixed, and are found to consist of travelling particles actually projected from the radio-active substance, light itself will probably prove a similar, though vastly modified, mode of radiation, to a degree based upon that same principle, and at the same time upon wave motion.

The specific speed of light having been fixed—at least its mean speed—there remains an explanation to be advanced for the writer's proposition that in some one of the innumerable ray manifestations, luminous or invisible, known or yet unknown, we have in truth the primeval electron, and that all the others, including those in the entire spectrum, constitute a scale of what might properly be called combination electrons, that is, electrons consisting of more than one in each, and that the greater this combination be, the heavier the electron, and the slower its speed; that from the ultra-violet toward the in-fra-red region of the spectrum, they are mathematically increasing in weight, while decreasing in speed.

According to the undulatory theory, the spectrum phenomena is the result simply of waves in the ether, the ultra-violet ray for example, consisting of so or so many more millions of waves per second than the neighboring ray toward the other end of the spectrum, etc.

CHAPTER II.

When science, of late years, has succeeded in producing what is referred to as artificial life, we shall here call attention to one fundamental fact of vital importance in this respect, namely, that it is now and always impossible to create artificial life. There is no such a thing. Life is, was, and will be the same forever, and although so-called inanimate substance is observed to possess amoeboid movements, it is not life in the same degree the latter manifests itself in nature. Such substances behave according to number, and possibly class, of electrons present within all matter as residuary agents left there on duty since the atoms were cemented together by electrons into concrete existence, and are moved by electronic effort towards obtaining form for their own organization purposes. To a given extent all matter is therefore alive, and absolute inanimate substance does not exist. If the substance be not properly composed, chemically, however, these movements will remain amoeboid, that is, unable to develop into form; if properly composed, physical life will follow, provided the stimuli required for success be permitted to act upon the substance; this stimuli must be in the form of light, heat, etc., which, of course, means life electrons, and let us not forget that without such stimuli, there would indeed be no evolution of life; and, to be sure of this fact, it may be safely stated that even the most favorably prepared substance will in darkness, cold, etc., remain lifeless and its few weak residuary electrons will soon appear inactive. Some sort of ray, electrons, in

some manner must invade the substance to bring forth life.

This is what has actually been accomplished, but should not be termed artificial life. What the chemists and biologists have thus succeeded in doing has been to arrange properly the substances required for electronic invasion, occupation and organization. Matter, it will be seen, is secondary, in a way, as it is the product of original life, the latter not a product of matter.

When man cannot explain the true nature of force or phenomena he declares them to act according to "fixed" or natural law, etc., but what is the cause of such a law, he does not venture to explain.

Certain it is that in any case there must be a law-making agency active before a law can be established. Thus society's laws are made by man, and natural laws are made by nature—that is, by that which is underlying all things—electrons.

When there is greater force in the steam of a hundred than in a fifty pound pressure, it is because the steam or water particles are being driven farther apart by the greater number of electrons involved in the invasion.

When the zinc plate in an electric battery is gradually "eaten" away while its "latent heat" is being liberated in the form of electricity, some of it as a loss in the form of heat called internal resistance, it will give off just as many electrons as were contained in the zinc, that is, as were active in combining the zinc atoms together, minus those required to form the new combination of the zinc atoms with the oxygen of the electrolyte into a zinc oxide, etc. Electrons thus present in everything tangible, active or "dead," must stand

for all the terms of power, energy, pressure, vitality, electricity, magnetism, light, heat, etc., and can be liberated in one form or other, and are ready to act in any desired capacity, according to conditions and demand. Viewed from this standpoint, the various confusing terms, become more comprehensible, being reduced to a common base proposition.

There is, consequently, no such a thing as a "law of matter." Matter will behave exactly as the residuary and invading electrons dictate, by virtue of numbers involved, and by kind or size.

The fact that isolated particles of certain substances have been observed to possess spontaneous movements resembling life is, therefore, nothing but an attempt on the part of the electrons present to organize into physical form, but, in the absence of other chemicals, proportionately necessary, they fail to accomplish their intention.

In the natural production of life, all chemical elements required are proportionately present and already, in a measure, under organization by proper number and kind of electrons already there, and so on from generation to generation; the requisite number of electrons of the right class are conveyed in conjunction with the chemical combinations necessary at the inception of life, and the embryo "grows" simply because the reinforcing influx of electrons gather the materials necessary for their purpose. The purpose, however, it must be repeated, is not merely to obtain a fully developed material body, the latter being coincidental, for it should be remembered that a process with an aim diametrically opposite takes place. The electrons cannot organize themselves without the use of

matter, for, free in space, they are under too high a rate of speed, while through denser medium they move at a lower rate, and can work. Substance is, therefore, being employed gradually as required to give outline, form and design to the electronic structure that is creating itself during the period of a physical life's evolution and duration.

If five hundred billions of electrons, let us say, have thus by degree worked themselves into the organization desired, there is little or no more need of materials, and the process of death must then follow, which means that now the electronic structure is modelled, and can actually exist without all the chemical elements that had been useful, the latter are then going back into the earth's materials but the electronic being, the soul, goes into a world where death is not. This being is the real man transfigured into a transfigured world ready for greater electronic development. Like a new invention which is gradually becoming part of the whole world's industry, so the new electronic being is now becoming part of the organized electronic universe, of God, and has its new functions to perform.

The electron, as stated, is neither force nor matter, in the ordinary sense of the words, force and matter being in reality identical; for in one form, electrons have grouped into atoms and the latter so arranged by free electrons as to form substance; in another form, force, that is, free electrons which, in turn, organize themselves by means of using their own kind, those in bondage, matter.

Before entering upon a brief description of the methods employed by unorganized electrons toward organization, it would seem both timely and proper

first to point to a few conspicuous facts apparent in these methods and the ceaseless efforts of the invisible world.

In passing through matter, portions of the inexhaustible, unorganized cosmic being become organized into individual existences, though never wholly separated from the great origin; in fact, no more detached than are the millions of electric motors, lamps, and contrivances, distributed about in a great city, from the great pressure in the electric power house.

In completing the organization work in matter, there results the organized electronic structure which is as immortal as the great unorganized source whence it came.

This is the trinity principle referred to:

1. The unorganized state of the living universe.
2. The organized, individualized state of the universe.
3. The necessary interposition of matter between the two.

Is this identical with the great trinity taught by Christ?

Well, it is not within the province of these few pages to dwell or elaborate upon this wonderfully broad principle, but merely to convey a hint.

"Ye shall know the truth and the truth shall make ye free."

The writer is fully convinced that the Son of man could have informed the world to a greater extent concerning the broader meaning of it all. But considering the fact that but few of His contemporaries could follow Him, He decided to personify everything in large outlines. Few could read or write, and what He

taught was sufficient. While He refrained from mentioning atoms, molecules, etc., He repeatedly referred to light—electrons. There seems to be many other biblical sayings, that strongly point to a larger understanding which is to come. In Luke, 8:17, for example: “For nothing is secret that shall not be made manifest; neither anything hid that shall not be known and come abroad.” According to Isaiah, also, there is no question as to the existence of infinite life before matter was formed, for in order to recognize day, globes must revolve, and in Chapt. 43:13 he states: “Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?”

CHAPTER III.

When the planet we call the earth was geologically fitted for life—with regard to temperature, atmosphere, etc., the individualization of life, the electronic invasion, at once commenced. And here we may properly call attention to the one error, of late so commonly made, when layman and learned are heard discussing the origin of life and referring to the very first organic cell on earth as the beginning of all life, etc.

Such a thing as the first single cell could not very well have existed, because one-half of the planet, being constantly exposed to the influence of the sun, must, of necessity, have presented all over its surface the same fit conditions, here and there, for electronic organization. Consequently, there was a first moment rather when this happened, but at that moment or brief period more billions of the original cells sprang into being everywhere than all the mathematicians of ages could calculate, for, as will be readily seen, the globe must always have been thus surrounded by life ready to hold its entrance into matter whenever the same should be found properly arranged or prepared to receive it. Previous to this complete electronic invasion, there was nothing but attempts in this direction which, no doubt appeared as imitation life, that is, amoeboid movements in so called inanimate matter, precisely as are observed to-day in the scientist's laboratory, although, these movements were constantly instrumental in bringing about more thorough chemical combinations of matter for the purpose, namely, complete arrangement of the elements for life's start upon earth.

The protoplasm of the organic cell is under circulation, and its chemical substances are being deposited by electrons proportionately as required, and when finished, the influx of electrons now established in matter continues unceasingly, projecting their activity to exterior surroundings and thus new or adjacent cells appear. In the meantime, the incoming electrons are constantly, through resistance of the cell-matter, being given new directions, different from that in their free state. They are also undergoing new experiences, and learn at once that united effort must be established. Their respective speeds have been reduced, and they work under the form of heat or temperature, the process of fermentation now having been inaugurated.

What becomes of the electrons liberated from "dying" cells cannot well be discussed here; suffice, therefore, that after having seen service in even the simplest organic cells, they are, by way of experience and increased power in their minute co-operative colonies, already fitted for higher service, and as one specie of organism is absorbed by another as food, they are thus conveyed into the higher types of physical life until the form of man is reached.

Hence, we shall not dwell upon the methods and intricacies involved in their ascent through the lower forms of life, but at once proceed to a brief consideration of their activity and specific functions in the development of the human being.

It will be seen that, the very constitution of man being altogether electronic, that is, real man consists of nothing else but electrons, it is also evident that what is the great underlying aim is to obtain the most favorable, the highest perfection as to structural or-

ganization, to establish a perfect circuit, as it were, which in itself will consist of a rather isolated great number of electrons working in harmony toward the same end. Here a most perfect principle of co-operation is indeed manifested.

When the human body is in a state of so called exhaustion for lack of nourishment, the meaning is that a fresh supply of electrons, as well as materials for the process of metabolism, are needed. When after nourishment we talk of increased vitality, energy, etc., the meaning is that the supply or reinforcement has taken place.

But this shows only one channel through which electrons enter into the circuit. The food assimilated impart the electrons that were resident in it. The liquid or fluid elements absorbed by the body impart, likewise, their contents of electrons, besides of their other well known functions in connection with the process of assimilation, etc. This is another channel through which they enter.

When we breath air into the lungs, the gaseous elements, through the chemical actions involved in the oxidation processes, give off their electronic charge, which is a third manner of invasion into electronic man, and is more important than the other two.

It is plain that the purer all nourishments are, the better the result for the purpose. There is then less waste substance to be disposed of and the organs of the system less overworked. Waste substance means simply materials whose electrons are aliens, or too widely different in size, habits, movements, etc., to fit for the higher organization, and return, therefore, to

lower organic service and circulation where they are more in accord with the classes there working.

As civilization progresses, governments are becoming more and more interested in rooting out from the food industries all kinds of adulterations, pure food laws are enacted, etc., which in itself is truly nature's silent demand, and is really part of the great cosmic scheme of creation.

There is, however, a fourth channel through which the eternal electrons enter into the combined individualization process of themselves; it is in the form of light. Light-electrons exist in a free state, that is, wherever rays of any kind, weak or intense, luminous or invisible, are present, and enter the system from all directions. But certain it is that they, like solids, liquid and air, are also polluted, so to speak, or hampered by alien electrons less fitted or not wanted at all in the life of a given individual, and become thus a great hindrance to higher development. But such aliens may be of dominant importance in other systems. For the electrons of the entire universe are forever endeavoring to separate themselves into their respective classes. The prism is a simple device for the separation of a very few classes. A human body is a far more effective apparatus for this purpose. Many more classes are constantly separating themselves in even the simplest organisms, though not luminous, than in the best of prisms. The latter is the simplest of means, for this effect, and can retain none; there are simply observed a few in various colors, as they pass symmetrically through; the human body is the best, and the reason they are not seen there in distinct colors is because they largely there remain to become part of the growing organization.

Individuals differ greatly as to taste with regard to nourishment because at the bottom of life there is a dominant class of electrons fundamentally active in each individual, precisely as there is a dominant chord in music and a dominant element in everything. The foundation of a building is of dominant importance to the whole structure. The more of the dominant electrons present in the food absorbed, the more it is relished, the easier digested, etc., and the greater are both physical and spiritual results.

It is generally admitted that the brain guides the body; so it does. But it is obvious also that the body is the apparatus in which the electrons are undergoing a preparatory process for action in the brain cells. In the body is combined systematically all the channels through which electronic nourishment for the brain as well as for the body is introduced, that is, whatever electronic reinforcement is required for the evolution of the human soul is first marshalled into order in the body.

"Thoughts are things." This phrase expresses really a great truth, although no one tells us what sort of "things" they are. We hear much about the mind, imagination, consciousness, subconsciousness, will, desire, memory, in short all "the faculties." Yet no one tells us of their true nature and origin.

In one of his very last essays, however, Herbert Spencer seems to have had in mind something in this direction, could he only have seen his way clear to let the "specialized energy" live on, and in this respect we beg to differ with him, as we shall presently see.

"And the consciousness itself," asks Spencer, "what is it during the time that it continues? And what becomes of it when it ends? We can only infer that it is a specialized and individualized form of that infinite and eternal energy which transcends both our knowledge and our imagination; and that at death its elements lapse into the infinite and eternal energy whence they were derived."

All of which does not teach us much. We must realize that all of the above mentioned so-called faculties are simply various phases and expressions of one real life, and try to show why this is so.

The brain is indeed the ever important part of our physical body; in it thoughts are "born" by reason of which we actually live in this world, and by reason of which, as we shall see, a place may be obtained in the world to come.

The great philosopher, Descartes, was telling the world, in five words, one imperishable truth when he stated: "I think, therefore I live."

Before the cradle and after the grave, electrons are active mainly, first in the body, then in and through the brain cells. In childhood, they grope about feebly in smaller numbers, unacquainted, as it were, in the new workshop, then, by degree as they become accustomed to the new environments, and the child grows older, real thoughts are generating themselves, that is, electrons begin to so arrange themselves as to form lines, curves, circles, triangles, drawings, pictures of art, invention, etc.

When Pythagoras first constructed his famous theorem, for example, there is but one way to account for how it was done. We say that he "thought" it all

out. Very well, so he did. But it was not a product generated by the physical elements of his body or brain. It was something that utilized his brain cells for their own sake. In other words, the electrons, in order to construct such a geometrical proposition must do something. They have no hands or fingers with which to draw or work, so, much like a regiment of soldiers, each member of which knows his place, duty, therefore can form lines, squares, etc., they begin to group themselves, side by side, into lines, curves, etc., and, as they make "ends" meet, they have made a design of some sort from which they do not divert, unless it be for additional elaboration. Pythagoras could not, without previous knowledge have accomplished this. As his brain cells were so composed as to make them fit for mathematical design, he knew about points, lines and triangles before. To build a square upon the hypotenuse and then on the other lines, compare them and find a rule, was a matter of additional maneuvering and experiment on the part of the electrons. Once the theorem was properly grouped, electronically, it demanded expression. In the subjective world the work was done, and it was now to be projected into the objective world for the benefit of others and for instructive purposes. Consisting of electrons in every minute detail, and the same being in intimate cooperation with all residuary electrons throughout the body, the latter were notified to operate the nervous system, and they in turn the muscles, thereby moving the hands containing the instrument and make on paper or other material an imitation of their own design; that was the drawing we now see in every text book on geometry. Thus are thoughts worked out and

manifested. The thought itself, however, remains part of the electronic man.

An inventor, will see, as it were, in his "mind's eye" the new invention he is striving to create. When he "sees it," the invention is truly made. He "thinks it over," plans further, and becomes more certain; which means, that the electrons are re-examining and adjusting themselves; myriads of them which may not be permanent members exactly of a particular thought-design, are scrutinizing the actual figure along its lines to make sure it is complete. That means an "afterthought."

We have said that the grouping process in a thought-design once finished by the electrons, it so remains, and is constantly supported by and in closest intercourse with all those on other duties, like an organized army sustained and recruited from the nation at large.

A thought-design finished becomes at once an elaboration upon the foregoing one, part of a chain of thoughts.

The accumulation of such designs or thoughts constitutes the sum of life; never again do they dissolve; every act in life has its origin in such a grouping into figure, picture or design, and be it ever so innocent or simple, it is stored among the others. It all remains organized, though the cells in which it formed dissolve.

There is a complete electronic outline of the entire body; for every nerve has been used as a pathway by electrons to and from the brain—and without this continuous "current" and grouping, could there be any purpose discernable at all for organization of matter into organic form?

This is the "electronic structure" that remains in perfect order, circulates, and keeps on working and constructing when the material body is discarded, die.

The complete electronic organization has taken place, for that purpose matter had to be employed. The soul of man is organized, then, from the primitive free electrons which would forever have remained free, unorganized, if gradation through matter, in variations of types required for each successive higher step, had not been resorted to intelligently. And thus finished is the soul for higher activity and eternal development, not totally detached, however, as already said, from the great unorganized source, but in a finer measure is forever grounded in it.

Hence it is true that the soul of man is eternal, had no beginning, can have on end. It is working its way upward, always upward, forever to higher regions. From the primeval source whence it came, through innumerable stages, it is working its way into a world of the most exalted beauty of organized grandeur, to become a distinct part, indeed, of that wonderful infinite life in which complete harmony, based upon organization most divine, is enthroned to such magnificent heights that we cannot even begin here to touch upon its perfection. In that wonderful Kingdom of God, the little soul organized here will have a place, for "in my Father's house are many mansions," and in the nature of itself will rise to the loftiest fields of future activity, and certainly identify itself and all its kind upon the glorious highway to greater immortality.

While it is true that all mortal beings have thus a chance to remain perfectly organized, electronically, and obtain conscious immortality, it is equally true

that there are conditions, and that all do not obtain it merely because they at present live. Immortality is not thrust upon any one, but the chance for it is, and work alone in the right direction can secure it for the worker, it must be fought for and won for its own worth.

The soul of man must be a real active electronic being, not a dull indifferent one, in order to withstand the process of exit from matter. A new born baby is more certain of continuous life than many an adult, though it might live but a few moments upon earth. The reasons indicating this to be so are too many to be briefly discussed, so for the present we leave them.

Though we have stated that a thought-design once organized it will so remain, there are exceptions, too intricate for analyzation here, and it shall therefore only be said that when under given conditions there is interference, the established chains of thoughts may appear in a state of fragments and manifest themselves in incoherent language and actions—insanity.

All of us are here to work for the well-being of all mankind, first for the betterment of material conditions, which by degree and in time serve to facilitate other endless myriads of electronic entities in their transition through matter—this is the main work we have here to do, for it is the infinite maker of all things who is individualizing himself, using this and untold millions of other planets for the purpose. Other duties are more plain. It is utterly insufficient for a person to merely “look after” him or herself and those immediately dependent upon him; a wild animal in the forests does as much for its family. That is merely “the first law of nature,” etc., when in reality there is

no such a "law." But there is an everlasting obligation resting upon each individual life to let its influence for good reach outside the principle of self, an obligation to help the other self to live and progress.

CHAPTER IV.

Doubtless we have now arrived at a point in our discourse where some will demand proof for what has so far been asserted, and, notwithstanding the fact that the writer, as will be recalled, in the very beginning of these pages employed the words suggestions and strongest convictions, we are for the sake of additional support led to reconsider, briefly, the nature of radium, as well as the theories of light, etc.; for, in the absence of mathematical demonstration, who will not ask questions perhaps very difficult to answer, questions surmised by the writer, however, which the following pages, we hope, will satisfy, at least to some basic extent.

The questions, that will need mostly additional explanation are, no doubt, revolving about the electrons here asserted to organize themselves, and the conviction expressed that there are classes of electrons, etc., and to arrive at as clear and convincing answers as possible, let us for a moment consider first the accepted theory of light, that is, the wave or undulatory theory.

First there is supposed to exist a universally distributed medium which is in a state of vibration everywhere and which is called the ether. The ether is assumed to be of so exceedingly rare and elastic a nature that it is capable of vibrating throughout infinity. Briefly, light is, therefore, supposed to consist of waves in the ether, and which are so numerous that they strike the retina of our visual organ, many millions of times per second, and that this vibration causes the sensation of light.

Now, with every respect due science and the interesting hypothesis, it appears to be somewhat far-fetched.

In the first place, it is certainly beyond the wildest flight of human fancy to conceive of such a thing as any medium whatever, that could possibly consist of a stratum absolutely homogeneous, and not of minute particles, no matter how infinitesimally small they might be. And if it does consist of minute parts or bodies, the ether can be nothing but an existence of electrons. In other words, whatever constitutes the ether, it must exist in the nature of parts. Could anything but a geometric point be smaller than the primeval electron we have tried to describe? and if not, is not this all that possibly could exist beyond the intangible and the utterly incalculable?

They must then be in a state almost of immobility in order to permit cosmic vibration.

It must also be distinctly remembered that vibration in itself can create nothing. Could genesis spring from unreal motion?

On the other hand, the corpuscular theory, first propagated by our immortal Newton, but subsequently rather discarded in favor of the undulatory theory, seems to possess advantages that, to the writer's mind, will be difficult to dispose of.

The fact that complete darkness may be caused by light—as silence may also be caused by sound; cold by heat, etc., phenomena referred to as the “theory of interference,” and which is largely taken as final proof of the undulatory theory's correctness do not appeal to the writer as overwhelming proof, after all. And science does not deny that at least certain light rays

are electrons; nor that electrons are in motion. We may, therefore, with propriety ask:

Do the electrons cause the waves in the ether, or do the waves cause the motion and speed of the electrons? and again, what is behind these phenomena whichever be the case? The ray wave, or radiation is simply the effect—what is the cause?

There are reasons to believe that the corpuscular principle, though somewhat elaborated, in conjunction with a certain wave principle, of course, are both at work. On that subject, there is subsequently something to be said, space and plan here not permitting submission of experimental result.

The corpuscular theory, however, taken merely as particles projected through space, radiating from their centers, is inadequate also, and we shall in this connection be obliged to consider that, doubtless, we are face to face with innumerable classes of these particles or electrons; and that the classes associate themselves with their respective nearest in kind; that large and small electrons exist, combinations of many into one, and that, therefore, one class is heavier or lighter than another, and hence under different rates of speed. The question is of the greatest importance, as to whether such classes actually do exist.

Compelled by fact and phenomena, we find it a matter of necessity to interpret the spectrum in a manner that in a measure may clash with established views, although, it may be argued, what difference would it make whether the various colors of light in the spectrum be due to a difference in rapidity of wave motion in a universal ether, or due to a difference of heavier and lighter electrons and should, consequently, behave something like other bodies under momentum. But it would

make a great difference. For, as already stated, waves or vibration merely can create nothing. The creative principle being forever active, nevertheless, must be accounted for.

For various reasons the writer regards the mere undulation theory of light as incomplete, and for still other reasons, adheres to the corpuscular, though with his own elaboration of it, by way of classification of electrons, and by way of evident co-operation between the two theories in a manner that co-ordinates them in their respective functions.

There will be found a class consisting of the primeval electron as asserted; and other classes in which are two, three, four, etc., up to hundreds, nay thousands, combined into one; but here it should be distinctly remembered that even the very heaviest electron is still, in size, far below even the lightest atom.

Tyndall proved that invisible rays exist beyond the ultra-violet in the spectrum that can be made luminous, and that other rays exist beyond the region of the infra-red.

Knowing that innumerable rays, visible and invisible, do exist, and assuming these rays to consist of electrons under motion, traveling under various rates of speed according to size, etc., we can find an explanation for the various colors in the spectrum, the symmetrical angles produced by them, their actinic properties, and the heat sensation. And a correct comprehension of these will go far, indeed, to finally enable us to fathom the very principle of creation. Meantime, the principle or theory of valency that has worked out so well in modern chemistry will be found closely allied with electronic activity and explain itself.

Radiating through space at the specific rate of speed established by science, and causing the sensation called light, the radiating electrons, are not associated with heat, for it is well known that while traversing inter-stella space a temperature prevails of something like three hundred degrees below zero, and the writer proposes, that not until resistance is encountered does heat develop; in a cosmic sense, for example, when light-electrons are obstructed by the atmosphere of our earth. Their specific speed is then and there reduced, and only partly do they reach the earth's surface as light, while under the lower rate of motion, now established, the rest of them become active in a modified way as heat-electrons and commence at once to constitute themselves in matter, as set forth; in fact, partly those that reach the earth's surface in the form of light are also by degree converted into heat electrons—while others are reflected back into space by surfaces such as the oceans, etc., and escape absorption into matter and, therefore, though reduced in speed, remain free.

The wonderful properties of radium, its capability of transmutation from one element into another, its ability to sustain several degrees of temperature above its surroundings, its sustenance of weight despite continuous emanation and radiation, may, indeed, well be considered mysteries, for certainly, nothing could appear more paradoxical. Under reasons light, where in the universe is there a substance parts of which can be constantly sent forth into space, be they ever so minute, and under steady evolution of heat, without a method of replenishment, not only of substance but of energy?

These facts and properties demand that a source of supply must exist, from which new atoms of radium

are being constructed as rapidly as the old ones are being broken up into fractions and radiated away. In other words, mysterious as it may appear, a certain class of electrons are, no doubt, in the first instance combining into atoms, but another class is invading this newly formed matter, endeavoring to organize in it—as in ordinary matter—and in so doing, the newly formed atoms are just as persistently being broken up, and the escaping different “rays” and particles are ready in an active state to form new elements, hence transmutation.

Or shall we say that the process involved in the entire run of transformations from Uranium, Thorium, Actinium, etc., is one of Nature’s original manifestations in the way of forming a solid that would finally Cohere, atomically, sufficient to serve as matter? This would seem analogous to the behavior of some chemical elements which very reluctantly enter into combination with others, and when they do they seem to prefer the moment for the purpose when liberated from other combinations.

The radium transmutation process resembles also the transformation principle of one force into another, such as the well known changes from electricity to magnetism, heat, light, etc., and into mechanical work.

Science has discovered that the radio-active atoms are being broken down, that the product of the radiation is partly of the substance itself and partly rays manifested—in other words, both substance and energy are liberated—the latter in the form of heat, the cause of which being unknown.

To the writer’s way of thinking, however, radium appears like a primitive “gate way,” so to speak, a point of “invasion,” for the primeval electron and other

classes through which they enter into action in matter, with the distinct object also to form other chemical elements for subsequent organization purposes. And as they enter under a pressure inherent to them and the state from which they emerge, the atoms of the substance being unstable in their positions because of having had insufficient experience and time to settle, are, as stated, constantly being interfered with and scattered. A regiment of young, inexperienced recruits is easier conquered and disorganized than are old, well trained soldiers. Radium is a substance in which the atoms composing it have not quite yet found their respective positions and routine. During the inrush, heat is generated, because the original rate of speed or motion of the electrons is resisted and therefore diminished, much as the light electrons when striking the earth's atmosphere then appear partly as heat.

It should be understood that the primeval class or stratum of electrons must take the place of the ether. They are the finest or minutest of all classes, which fact enables them to penetrate space and matter alike, and, undoubtedly, they exercise the same pressure or tendency to break down the atoms in all kinds of matter, but are simply becoming less effective down the scale of the radio-active elements as their remoteness from the parent elements of radium increases. The atoms in older, ordinary matter are gradually becoming more stable in position and therefore offer greater resistance and hence remain in concrete state.

This would mean that radium is a form of matter struggling for permanency; that it is virgin substance, younger than any other form of matter; that instead of thousands of years of life, it is ephemeral in ex-

istence only; the little speck of radium of to-day is not the same to-morrow, it only so appears, for it is thus reconstructed about as rapidly as it is being destroyed. Hence, it must always exist in but the smallest of quantities.

Would this suggest erroneous reasoning on the part of some profound students and investigators of eminence who have postulated that and almost inexhaustible store of energy is "locked up in the radium atom?"

In the true nature of things, could any atom at all possibly in itself either contain or generate energy were it not constantly reenergized from the boundless source of the universe? But if the atom be thus perpetually reconstructed, what would it mean if not a confirmation of what has here been written, of the most exalted truth?

CHAPTER V.

Finally a great question presents itself to the reader: Can proof for the correctness of this electronic view of life, death, and immortality be obtained? The answer is that not only it is possible but quite probable.

It can be obtained, however, only by way of experiment, but some of the results, upon which we shall lightly touch, can be seen in advance.

If there is, as has been stated in the forgoing pages, such a thing as a constitutional or dominant class of electrons active in the various types of individuals, it can be found. If it were found and a given individual were to live under the influence of his or her very dominant chord of life, what would take place? We should witness, indeed, the most startling results.

The great idea of transfiguration referred to and promised by Christ as a process that is actually to take place on this earth in "the fulfilment of time," is a process that, to the writer's mind, has actually taken place in all creation and in all ages, though in slow degree, that is, changes from one form into another, or in other words, evolution, but which in the case of man is to occur more suddenly at some future day, so that the physical body is to become so purified that death shall not be necessary.

As a matter of fact and truth the Creator, which is the infinite living electronic state of the universe, employs means and ways for every purpose He accomplishes, and it is certain that the promised transfiguration must likewise be facilitated by means and methods now in Nature's keeping. Can we obtain knowledge as to these means and methods that shall accomplish this wonderful work?

Well, in the light of what we have already pointed out, it does not seem beyond the hope of man to actually become acquainted with the agencies involved, for certainly, as stated elsewhere, the purification of all the four channels through which the dominant electrons of our lives are forever struggling to enter the human system, are plainly basic in the process. It seems obvious, therefore, that in reality we are already on the right road to an understanding of it all. The final and actual transfiguration process means, consequently, no more no less than the time when man, by the graces of God, philosophy and science, shall have learned to hasten or quickly promote the exalted idea.

Since the constitutional electron, as a class, of a human being can be found and isolated, it can also be brought to bear in great measure upon an individual's life, and it follows that, proportionately as it is permitted to enter the body more unhampered, there will be a gradual exclusion process of the alien or less fitted electrons, as well as a diminishing demand for the cruder methods under which they now enter, that is, less material foods and even less supplies of oxygen will be required.

The constitutional electrons by the grace of which a human being exists, is truly the "God within us." Bar those that have no real place in the individual, and the "God within," will assert himself and be clearly seen. If a person be afflicted, for example, with an ill temper, it is because of interfering different classes of electrons, and just so soon as his "real self" be allowed to enthrone itself more strongly, a finer and more rational temper will follow.

An atheist shall thus find his God. Righteousness shall conquer iniquity, ugliness turn to beauty. Sick-

ness must vanish in a glow of health. Though a person may look and feel old, youthful appearance and strength must return. The "century mark," now so coveted, may be eclipsed by several centuries, for while, in the course of destiny all life of this planet shall pass into that other beautifully organized world, where goes all life also from other planets, a long era of a higher, purer and far nobler life is yet to be lived upon this earth.

There rises now the fairest vision before the writer's eyes. It is a place of lofty altitudes, clear atmosphere and sky, where leaps and vibrates the light of heaven in a hundred colors and hues, radiating from sun, stars and satellites, meteors and nebula, from every old and new source of artificial light produced upon earth; where scientists and investigators are intensely engaged in isolating special classes of electrons by new means and methods, and where those present may select their own very life's principle, the "God within" them, a heavenly experimental station of life.

CHAPTER VI.

For the convenience of the esteemed readers who might wish to memorize the essence of the foregoing pages as a matter, perhaps of future reference when a larger and more detailed volume on the subject shall have been written, or possibly for the sake of the truths he hopes may have been conveyed to them, so far, in this little volume, the author has deemed it proper to set forth the sum and substance of the same in the following few paragraphs.

Thus it will be remembered that the first and very important statement or suggestion made was concerning the nature of an electron.

(1) To the single electron we attribute, potentially, all the characteristics and qualities of Deity, and as consisting of neither matter, nor force, but conceive it as divine quality divinely convertible into quantity—matter.

Collectively, it is conceived as omnipresent, omnipotent and wisdom in itself, etc.

(2) That electrons exist in many different classes, the primeval, the most minute and the speediest, being at the bottom of all things, its duration being eternity.

(3) That electrons construct atoms, manipulate them, and thereby produce matter, cementing by their own residuary vigilance, the atoms together, etc.

(4) A. We conceive of a universe under three different aspects, one that existed before as much as a particle of matter was created, the unorganized but living infinity—God, that is, the primeval electronic state, all cosmic life.

B. The organized state of the universe, including the electronic structure of man, or his soul, built up of unorganized electrons by means of and manipulation of matter.

C. The material world, all matter contained in space, being created by the electrons for the specific purpose of serving them to organize into living entities consisting of great numbers in one being.

(5) We hold that science has erred in assuming that artificial life could be produced; that there is but one real life, and that life does not emanate from matter, but that matter is a product of life, and that therefore there is present in all matter, at least in small degree, some of the living electrons, which when properly nourished, that is, reinforced by others coming from without, the chemical elements may be so arranged as to facilitate the growth of lower forms of life; we admit that science in this respect may have succeeded in arranging the chemical elements, but that there could be no success without the influence of stimuli, light, etc., which according to the author's views, is life though unorganized.

(6) That neither the undulatory nor the corpuscular theory of light is wholly correct; but that both co-operate; that such a thing as an ether everywhere present, homogeneous, and incomprehensibly elastic does not exist, but that in its place the primeval electron is the medium in which all other classes of electrons exist, that such a primeval stratum of electrons would at once permit, because of their infinite littleness, wave motion as well as individual and collective activity, asserting that vibration merely is in effect not creative, but rather destructive.

(7) That the spectrum phenomena of colors, etc., are not due altogether to wave motion but also to difference in size, speed, etc., of electrons.

(8) That electrons invade matter, constructing first organic cells, and that from the lowest to the highest of all forms of organic life, the main object is to complete the electronic organization taking place within the physical body; that the latter is merely a necessary means for obtaining resistance to electronic motion and arrangement, and that in all the various forms of life, there is a constitutional electron (class) which is ever endeavoring to organize itself to the exclusion of the more alien classes taking advantage of four special methods, ways or channels through which they enter and cause the increasing growth of a physical body; also that the possibility, nay probability, is that these may so be purified that material means may be finally very much discarded, and that, when all has been said, there is consistency in the great promise of Christ with regard to transfiguration; and that a wonderful co-operative trinity principle exists throughout it all.

(9) That the true nature of radio-activity confirms in great degree this electronic view; that we think it a scientific error to assume that there is an almost infinite source of energy stored in an atom; that, on the contrary, there is no more energy in a radium atom than in any other atom, that its real source of supply is the electronic world behind the substance, and that electrons are constantly bursting forth from the invisible unorganized world, constructing new atoms as fast as other classes of electrons are destroying the old, its life, therefore, being very short rather than very long, all due to the probable fact that radium atoms are unstable; being, no doubt, one

of nature's original methods of construing matter, and that, therefore, the transmutation products of radium emanations become more ordinary or common matter the farther removed from the parent elements; that radium is, consequently, a substance that is as constantly being recreated as it is being annihilated; that the energy in the form of heat is due to arrest or resistance of electronic speed or motion as they under slower motion appear as heat, that the atom itself, as stated, gives off no more energy than other matters.

(10) That that which interests us the most is the formation of thought, which is due to electrons, by virtue of their potential powers, grouping themselves into any desired figure, by way of first forming lines, curves, triangles, squares, circles, etc., then pictures or designs, and that once such a thought-design is finished by them, it may or may not project itself into the objective world, but that nothing is ever tangibly materialized without first being subjectively constructed by such electronic design; that the sum of life consists of all the thoughts of a lifetime, and remain part of our eternal life.

Many things have been said and written concerning the obscurity of our so-called mental "faculties," and just so soon as one of the mysteries has seemed within the grasp of comprehension, another would present itself, in connection therewith, for solution, so that, while progress in this field of research has undoubtedly been made, it to-day seems to many rather more mysterious than ever.

Has, perhaps, a relatively simple proposition become unduly complicated?

Could it be that a few characteristic attitudes and modes of operation of one identical principle have mere-

ly become confounded with, and submerged in, a thousand technical terms and confusing phraseologies?

For example, what is imagination? certainly it must consist of something. In it the first gleams of thought are signaled whose empire embraces the depth of an electron as well as the starry firmament. We "see something," we have "visions," imaginative persons are called "dreamers," etc., for the crude outlines of such thought-effort may be sweeping in scope, suggestive in character, may have an element of genuineness, or it may be enormous exaggeration with the scantiest foundation; but never perfected, clearly crystalized thought.

Fact is that as the electrons enter into the brain for constructive mental action, it is but natural that they cannot instantly form any distinct thought, design or figure, as little as a large number of unorganized persons can suddenly be brought under organization.

Temporarily the electrons thus ready for service are in a state of intelligent anticipation and are already, so to speak, making attempts at forming thought-designs before actually joining in working out deliberately the figure in which they are each and all to remain forever as integral parts.

While in this state of immediate preparation to enter into permanent position—the evolution of a thought-design taking some time if it be at all original—there is eagerness, attempts and demonstrations throughout the still rather unorganized legions, and this electronic excitement and intense activity constitute the "faculty" called imagination. Imagination is like searching fore-runners to finished thought-designs.

There are maximum and minimum rates of electronic activity. The latter prevails under sound slumber, when nocturnal visions or dreams disturb not their

quiet work. We often wonder how it is that a problem given up as difficult of solution will some day suddenly and unexpectedly surprise us clearly solved without any attempt on our part to reach a result—it was abandoned.

The crude idea or plan had undergone a finishing process; electrons at their lowest working rate mentally had gradually completed the project. This kind of work in the deep abysses of the electronic world in the human brain is in a way and in methods much like careful subterranean engineering, and is all the mystery there is to subconsciousness.

“Consciousness” is the knowledge possessed, collectively, by the electrons in an individual, that they are there present billions upon billions to co-operate in their own organization.

Will power is the result of a pressure among the electrons ready to become immortal thought, but yet in the state where imagination soars; this pressure is analogous to the voltage in the science of electricity, the rapidity with which a thought is formed is not unlike the ampere, in other words—pressure and flow. Will is, therefore, a forcing forward of electrons to construct and to sustain a thought.

The sum of all the thoughts so constructed, and forever linked together, subject to being brought into view singly or in groups whenever a given cause compels them, we in a word call memory.

Harmonious co-operation among all the “faculties” is what we call mind and intelligence. But all the “faculties” result entirely from attitude, pressure, numbers, class, high or low working rate, etc., of the electrons.

Concerning all that is meant by the terms “occult,” theosophy, spiritualism, psychic manifestation, etc., the

author has no desire either to confirm or deny any of the assertions made by sincere investigators.

Only let us remember this: When the evolution of the human soul, that is, the organized electronic being has reached the state where it is fitted for progress without any further affiliation with matter, it enters, or is actually drawn, into the organized electronic world to become part thereof, and can henceforth have no particular interest in earthly affairs; it is in the ascent, under a higher rate of evolution toward higher planes or spheres of existence, and as it rises to become more intensely interwoven as a conscious integral entity in and with this wonderful eternal life, it just as gradually must cease to be interested in its former material existence—much as we are disinterested in a bridge we crossed long years ago and which is now but a matter of memory—it was of greater interest to us while approaching and crossing it. That the entire organized living universe reacts upon the unfinished is another thing which cannot be dilated upon here.

On the other hand, considering the fact that electrons are everywhere present, within us and without that they are the connecting link between any two objects on land and sea, in heaven and upon earth, that they constitute the connecting medium of all the objects in the infinite universe, that of them even the faintest, the humblest thought is made, it seems plain also that so called psychic manifestation is not so difficult of an explanation, after all.

When a certain thought-design is once formed within the brain and subsequently projected into the material world visible to everybody, say in the form of a new invention, an artist's work, or any other thing, it has actually been duplicated, the original remaining on

record within the brain. This should make it less difficult to understand that a thought, picture, etc., might, likewise, project itself, under given conditions, straight into the brain of another person, the electrons dominant in the two individuals being of the same class, of course, for, as stated, distance can be no hindrance.

Would this explain the nature of the phenomena called telepathy?

And cannot the power of a prayer, the nature of a dream, hypnotism, in short, all psychic phenomena be explained upon the same electronic basis?

The author most sincerely believes that the key to a broader understanding of many things lies in a comprehension of the methods employed by the invisible electronic world.

A FEW REMARKS

Thoughts are many, the soul electrons of the writer are forcing forward for expression, and the thousands of things he is anxious to tell, will have to wait for some little time. So those who may wish to ask questions he can only assure of his readiness to answer, to the best of his ability, whenever opportunity shall present itself.

Everywhere is the electron, we have said. The doctrine of pantheism, some will say. Very well, to that extent pantheism is true, the "universe is God," "all is God," etc., but in itself that really explains but little. We have a right to know the methods involved in the workings of all. We have a right to know whether or not we shall continue to exist in a state conscious to the individual.

But that God, the Creator, is everywhere is certainly

true. Cleave the rock, or split the earth, He is there, in the form of electrons.

The pressure prevailing in the realm of the primeval electrons is so great that all matter is like a sponge, comparatively speaking. No fourth-dimension-speculation is necessary to fathom this. Great scientific minds, such as Lord Kelvin and others, have already hinted that instead of within an inconceivably fine, elastic ether, light sensation can be possible only through a medium billions of times more rigid than steel, and that celestial bodies are almost like "holes" in this medium.

But this view can scarcely be considered true, as little as can the supposed ether. Fact is that so soon as the primeval electrons form into combination electrons, the latter require greater space for their movements; when they in turn form greater combination electrons, still greater space is required by them. They are under circular rotation like the material worlds about their centers. The great combinations, the greater space between and among them is demanded, and so on up to inter-stellar space among and between the planets in our solar system, and between the latter and all the systems in the galaxy.

The deep world of the primeval electron, however, exercises a terrible pressure upon all and everything else, because of this continual demand for greater space, reactive in character, and this pressure partly enables them to penetrate matter, which is of far less density, and which may therefore truly be compared with a very porous sponge in which the electrons, nevertheless, find the required resistance for their own organization purposes.

From space, the primeval electronic existence,

everything originates and not into the earth do we go, but into space again.

The heaven we shall see is greatly different from what many think. The author asks no one to believe in what here has been written unless the reader feels otherwise compelled.

There is here no desire to create doctrine of any kind but simply to impart what to him is a sacred conviction; to consecrate unto others the same if possible. What philosophers of the ages have pondered over; what great poets have sung of and seen is indeed worth while to think of.

Heaven as seen and understood by the writer is an existence that he shall not here venture even to begin to picture, an existence so wondrous in infinite beauty and startling surprises that when once we find ourselves there we shall indeed be glad for the privilege given us to live here.

How to obtain in that wonderful world recognition may be gleamed from the pages of the following second part, for, indeed, while there are limitless heights to be reached, there are also deplorable depths to be seriously avoided.

PART II.

CHAPTER I.

Precisely as the individual electrons co-operate in grouping themselves into distinct formations or thought-designs, so are all the latter closely interwoven, like a net work of electrons, into one whole of an individual's life, which, when releasing itself from matter, at death, will not be entirely isolated, however, from other individual entities, but remains with all organized electronic life in certain co-operative relationship in the world to come. The formation process of thought-design takes place within the cells as also in inter-cellular space. This has no reference, though, either to the lysigenous or schizogenous spaces which in botany are recognized as being due simply to the breaking down of other cells.

Perhaps it may seem strange that, after all, there should actually exist an element of danger to the effect that everybody may not succeed in establishing conscious immortality, the creative principle being so equally and so broadly at work. Religious devotion, sincere faith and prayer are powerful, undoubtedly, but inadequate; there is forever action required. The real danger lies in inactivity and lack of a thorough sense of responsibility for our fellow man while existing here. For there rests, already remarked, an everlasting obligation upon each human being to aid in every possible way his fellows in this great process of transition through matter into that other world to which all have an equal right, though all have not at present equal opportunities. And to facilitate this great

journey for all, the most effective means should be to co-operate in establishing just conditions under which to live in this world; it is of great importance, it is stern demand. To feel seriously conscious of such an individual responsibility and, therefore, give the best that is in us to the cause of emancipation of all the world-wide masses of humanity that have never yet enjoyed the freedom which is theirs; never yet seen the opportunities essential to every living being for greater development. To work earnestly for them while here is to prepare oneself for a higher, far nobler and immortal life.

Here we stand face to face with all the unsettled social problems that have been the crux in the affairs of mankind for centuries, and which are to-day shaking the peace of the world from pole to pole, crucifying innocent children in mills, mines and factories, for gain; hideous, monstrous child labor! which unsettled conditions are also destroying all the loftier qualities in man's character, causing ignoble and decidedly ignorant race prejudices to flourish, and which are, furthermore, responsible for the sorrowful condition of a hundred million little innocent children all over the earth in the world's greater cities being congested into helpless masses, condemned to exist in heartless misery, while their poor mothers are struggling through life under the heaviest of burdens, in the twentieth century still utterly deprived of every civic right that by divine grace and decree belongs to her even more than to man.

It is the same old conundrums that are responsible for all the social evils, that prevail, responsible for all the labor disturbances and social up-heavals the world over; they are at the bottom too of the everlasting

murderous wars in which nations most cruelly and shamefully slaughter one another.

And all this in the face of not less than seven different political parties in beautiful America alone each one, at present proclaiming and promising salvation if only given a chance by the people to govern.

Fellow man: not in political parties, not in endless law making, nor in old or obsolete theories will salvation be found. There is in the very foundation of things an economically unrecognized factor of the greatest importance that must be recognized, a missing link to be incorporated into all the other economic factors, before the greatest of all problems confronting the nations of the world can possibly be solved. And when in this connection the time-honored doctrine is denied that labor is the source of all wealth, the writer sincerely hopes that, whatever may be the judgment of the reader, the underlying motive may be seen in its true light and accepted as nothing short of the sincerest desire to serve the human race.

When once and for all the question has been settled as to what is the real source of wealth, we shall be nearer a just solution. But that must be answered—the source must be unmistakably located.

“Capital” and “labor” are two words so familiar in every language throughout the civilized world that, when and wherever mentioned, they instantly convey to the minds of thinking men and women ideas of struggles, “labor troubles,” “strikes,” questions of justice, injustice, problems of distributions, etc. They

are the two basic words in every volume written upon the subject of political economy; so grounded into the minds of men have they become that scholar, layman and laborer, rich and poor, seem dominated entirely by the force of this phrase when social conditions are debated, as if nothing else of genuine importance existed in the world of industry.

It is conceded, however, that all human activity is labor, in some form or other.

Thus, so-called "brain work," such as management, directing skill, discovery, etc., are human acquirements frequently enough alluded to in the various doctrines or theories advanced for the betterment of society, although such a thing as to co-ordinate them with the above two economic factors, as an element of equal importance, has never been attempted.

Result of intellectual endeavor, including creative work of genius, is found—so far as is concerned its intrinsic value—merged in deep, depreciated chaos, into which light must be shed and order established, before a method of ideal co-operation among the productive forces can possibly be inaugurated.

It is not difficult to see why so universal an interest has come to center in the two factors referred to, for, since the beginning of history, the power of money has been so well known and admitted that no further comments on that subject are here needed.

And when it is considered that, by the term "labor," one generally thinks of employed labor, that is, labor sold for wages, a class that, by force of numbers alone, stands out as one fundamental factor against the other—employee against employer—it is found to be employed labor the world over that is directly involved in the war of workers against capital.

Because of the great numbers comprising rank and file of labor, and because of a universal desire to benefit the greatest possible majority, to elevate the masses, another factor in economy, of the most vital importance for the realization of the very end in view, has, by the all-absorbing "capital and labor problem," constantly been forced to remain in the shadow.

Labor, as a class, is most powerful, and, realizing its value, naturally, as an absolutely necessary element in the industries of the world, does not hesitate to exclaim:

"We are the source of all wealth, for which reason we demand our share in full of all the profits accruing from our labor!"

Labor thus insists that capital in nothing but "stored up labor."

Capital, on the other hand, does not quite agree with this broad claim, but argues that without capital, there would be little or nothing for labor to do, etc.

Both factors, in a measure, are right. To a great extent, they are wrong.

Without intending to discuss here the merits of their respective claims to fundamental importance, it is certain that, in the last analysis, as to where they stand in the scale of industrial importance, both are seriously overrating themselves, for when the question concerning who or what constitutes the unchangeable true source of wealth shall have been sifted to the last degree, they will be seen, in the real order of things, to be of secondary importance only.

And before that great question shall have been absolutely settled, we repeat and emphasize, no man can hope to show us the right and final method of distribution.

Let it, therefore, be frankly stated that, strange and abrupt as it may sound to many, the great labor element above referred to is not the real wealth-creating class.

There is another factor of far greater creative value than mere labor, skilled or unskilled, a factor so far reaching in scope and result that full recognition of its existence and profound importance ought to have been made at least a thousand years ago. The writer is here referring to the most basic element of all economic values—the creative, inventive principle—without the existence and persistence of which, both capital and labor would possess a far less intrinsic value.

It goes without saying that what we understand by creative element includes art, literature, science and everything else that produces on first hand, although the inventive element is here set forth as basic to all.

The great neglected truth is that, instead of the much recognized and widely discussed two factors, there are three, which, in their true order, begins with this principle, as the foundation source of wealth, then, secondary, comes capital; as number three, we have labor.

Industry, considered as a gigantic organism, appears much like a plant or tree, the trunk and branches of which correspond to capital and labor; its roots are under the ground, invisible; but we know that neither trunk nor branches could live without the roots, whose functions are of the greatest importance, therefore, to the entire plant.

The world's industry is a growth; it has roots, trunk and branches; the latter two (capital and labor) are constantly heard of and seen, but the roots (the creative principle) have always functioned quietly

while gathering nourishment for the rest of the growth upon which to thrive.

Of all economic powers this principle will have to be recognized as number one. Were it made fundamental in its relation to the other factors, we should have in industry a veritable "trinity principle."

Man has never devised or discovered anything that was not inherent throughout nature, in force and matter, in the organic as in the inorganic kindgoms. Nature leads in everything. The greatest and most complex inventions of man as well as the minutest ones are all foreshadowed in her wonderful work-shop. There are fishes like submarine boats, birds resembling airships, etc. More than that. Even human society throughout the ages, in all its phases, destructive and constructive changes, up to the present day, is in itself a wonderful reflection upon a higher plane of what has taken place and still occurs upon the lower planes in nature's deeper abysses.

In the realm of the invertebrates, we shall point only to the societies of bees, of ants, etc.

In the light of these undeniable facts, may we not also, in support of the social theory here advanced, point to demonstrations of cosmic splendor and take lessons from the great designs presented in almost every direction, involving an association of three basic factors?

Thus, for example, our very physical bodies, all alike in that respect, consist of head, trunk and appendages.

For life, in the main, three organs—brain, lungs, and heart.

Three branches in the nervous system; brain, spinal core and all the ramifications leading from the two.

These, in turn, as in the brain—cerebrum, cerebellum and medulla oblongata, etc.

The regenerative organs again consist of three divisions.

The lung apparatus, likewise, and so with the rest of all the systems embraced within our main system.

Organic life in its entirety presents itself in three main divisions; all its microscopic existence, the whole vegetable world, and the animal kingdom, including man.

In chemistry the invisible units involved in the very construction of matter consist of electrons, atoms and molecules.

The hypothenuse theorem of Pythagoras, where the square is equal to the sum of two squares, speaks for itself.

Move a geometric point and we have a line; move the latter and we have the surface; imagine the surface moved, and here is the geometric solid.

Even a steam engine, boiler, cylinder and main axle, tells the same story.

In the science of electricity, observe it, for example, in the dynamo.

The great modern profession of electrical engineering would amount to little but for Ohm's great law, i. e., taking pressure, flow and resistance and manipulate the same as may be desired; divide the volt by the ohm and obtain the ampere, or multiply the ampere by the ohm and get the volt.

Three great periods of action for the farmer—preparation of the soil, sowing and reaping.

Three motions of our earth—its flight through space, as a member of our solar system, following the sun;

its elliptical movement around the sun, and the rotation about its own axis.

Three main elements for the globe—solid, liquid and atmosphere.

In the kingdoms of flora and fauna it completely dominates.

Celestial bodies present themselves in three main classes—"fixed stars," planets and comets.

Despite the innumerable sub-races, types and nations comprising humanity, we recognize three main races: the Caucasian, Mongolian and the Negro races.

Geography recognizes, in the main, three climates of our globe; tropic, temperate and arctic zones.

Three elements are mainly involved in determining the efficiency or horsepower in whatever form of engine it may concern, be it steam-engines, electric motors, gas engines, animal, wind or water powers, etc., namely, pressure, time and resistance.

Of the entire infinite universe visible and invisible, we can conceive of no more than three fundamental factors; matter, time and space.

There seems to be almost no limit to this fundamental rule of three.

Above, among and below the stars; far and near, within ourselves, and in all surroundings; within the earth and around it, on land and in the seas, we should be able to discern the same manifestations in a million instances, were it necessary.

Alone in that which concerns directly human society itself, for its present and future welfare's sake; for the sake of all nations and every little individual; for the sake of progress, honor and justice; alone in that, in all social and political economy, where first of all it ought to have been organized, it appears myster-

iously strange by its glaring absence. Though it has been calling for attention throughout all the thousands of years of man's existence here, its silent voice has constantly fallen upon ears paralyzed and indifferent to every appeal.

Were it possible to suddenly remove or make inactive one of the three elements involved in co-operative action in any one of the instances above cited, there would at once in such a case result serious interruptions.

For example, if an electrical engineer were called upon to design the machinery for a great modern electric power plant to furnish, say, twenty thousand indicated horsepower, knowing every detail of current flow, resistance, and the work it was intended to do, etc., but did not comprehend fully the meaning, and the relative importance and true nature of the volt, he would meet with untold troubles and tribulations throughout the whole combination, for the electric pressure behind it all would be either too high or too low so that he would burn up his dynamoses and motors, or get an unsatisfactory and sluggish result.

In this connection it should be remembered, of course, that a series of other factors are operative in conjunction with the three main ones emphasized; but all these are of greater or lesser importance only in their relations to the parent factors, decreasing in power and effect, much as does the phenomena of light as the square of the distance from its source.

Such other elements resemble in their relative positions to the main ones much the relation that commerce and its ramifications occupy as corollaries to invention, capital and labor.

While the above comparisons may not be of great value in this argument, they seem, nevertheless, well

worthy of attention; for they bespeak one fundamental co-operative principle visible to man in three phases even beyond the world in which he dwells.

Divine calculation appears mysteriously at work all about us, analytically and synthetically.

Will the same spirit, in its own good time, aid the world in the solution of its greatest problem?

May be that former United States Commissioner of Commerce and Labor, Mr. Carroll D. Wright, was not so mistaken in his idea, after all, when, during a terrible labor strike, he was quoted as having said that he had come to the conclusion that through religion alone could the labor question finally be solved.

There was at the time when he so declared himself no lack of scoffers and derision in many quarters.

The idea of invoking God and Religion in economic and political strife seemed to many ridiculous. There were also those he set seriously thinking, and others who fully agreed with him.

Certain it is that the Creator of the universe is ceaselessly at work: His power is manifested also through the creative ability of man, and the sooner this truth be universally recognized and made basic in the world's industry and commerce, the sooner we shall see in a clearer light the earthly values, and disputes between capital and labor and the difference of opinion as to what is the spring of wealth will cease. Better organization and co-operation will then be possible.

Since the dawn of human intelligence upon earth, the creative principle has been forever at work.

Through constructive mental action, civilization gradually arose. Creating and sustaining throughout man's evolution a ceaseless influx of new device and invention, that same principle has forced all industry

up to what it is to-day. Without invention, no civilization!

The true employer of both capital and labor has always been, is now, and will remain invention.

In the progress of invention, in thorough organization, and worthy recognition of the most important class of all human beings, lie the means of redemption and complete emancipation of mankind.

Capital is organized. Labor is organized. Invention is not. When the latter shall have undergone the process of organization and been made the basic factor in a true industrial "trinity system," for the good of all, we shall see how logically God's finger of justice will point out true ways, means and methods of distribution, encircling the earth, reaching even the humblest ones of our race.

We shall see how woman, fully enfranchised, will, by force of her own intelligence and virtue raise the morals of mankind to heights yet undreamed of.

Hideous, disgraceful child labor shall then fade away into misty darkness whence it came.

We shall see how the countless multitudes of little suffering children, shall be lifted up into their own, where unnecessary, agonizing and abusive conditions shall no more prevail.

The question arises, what is there to be done? How could such a "trinity system" be tested and demonstrated?

Form an industrial society, which will embrace three factors rather than two, a society so organized that the element of invention and inventors become basic—then capital and labor in due succession, with such classification and regimentation as will be found elsewhere outlined within these pages.

The introduction of such a society cannot be revolutionary, in a sanguinary sense, it can interfere in no way with existing law and order.

It must simply establish a new system of industry, in which different modes of operation will permit wage-earners to practically become owners, without embarrassing the incentive now underlying great individual business skill and enterprise. Only gradually will the motive change in character, and in proportion as a more righteous economic principle becomes obvious, a loftier incentive will be unfolded.

CHAPTER II.

One of the principal demands of socialism is that the government shall buy up or secure all existing means of production and distribution; in other words, all machinery, tools and facilities of every description, and all land so that all in common may own it.

But governments, so far, seems to have had more than hands full in operating and regulating a mere few of the larger affairs—railroads, telegraph, post office, etc., and, certainly, none of these can be said to have been operated too well; not as well as when under private control, so much is yet to be done to bring them up to the point of maximum efficiency, yet some governments have had time enough to prove their efficiency.

How, therefore, may we ask, would a government handle the entire industry of a country—hundreds of thousands, millions, in variety?

To the author's mind, that would require a government trained for the purpose, nay, grown up with each and every industry itself, and such a training is impossible under the present system; new methods, therefore, are required.

By degree only, beginning at the bottom of affairs, salvation becomes visible, not by a sudden deluge of millions of widely different affairs thrust into the keeping of old-fashioned government supervision.

Let us assume, however, that socialism were tomorrow to take over the country's means of production, and that gradually the new government succeeded in a method of distribution better than under the old regime, what about the continual influx of innovations in our rather new world?

If invention, discovery and original construction in general had spoken its last word; if all progress were at an end; if nothing new could henceforth be added to existing things; if industrial evolution were finished, and man had reached the day when there should be nothing more to accomplish one way or the other, except to regulate that which existed, it would seem that this demand would be more justified, for with safety all might then be given the share due them, and all might work for the common welfare of the state; there would be no upsetting of finished conditions by new innovations of revolutionary inventions and discoveries, which are always more or less disturbing to existing conditions whenever they appear.

But, the brains of man are as yet but slightly developed—so declares science—and one might as well try to root up Mt. Everest and plant it in the seas as to try to stem the human mind in its flight of research and constructiveness, hence a state finished can never be realized; that idea is more than utopian; man must forever face imperfect conditions and surroundings upon this earth.

What must and can be done, however, is to bring about the inauguration of a system for the proper reception, introduction and exploitation of the new ideas, invention, scientific discovery, etc., as quickly and as steadily as they arrive, and then attend to a proper method of distribution.

Thus it would seem that the doctrine of socialism has excluded the most vital principle underlying all existence by ignoring, or failing to provide for, the endless process of change, the process, which carries with it all the new that sweeps aside the old, the process

which originates in heaven and will be found irresistible upon earth.

According to Henri Bergson, the entire universe is forever changing, recreating itself. And this must include all earthly activity.

Socialism has assumed, mainly, too deal only with established conditions.

It is true that this otherwise noble and well meaning theory vaguely refers to individual "achievement," and suggests some sort of reward together with the glory due such individuals, etc., but the great Ferdinand Lasalle, Carl Marx and other exponents of the doctrine singularly failed to see the ever changing, always renewed world, renewed industry, new born conditions and the agencies fundamentally involved in those changes; they saw but the insignificant individuals as cause of the changes and off-handedly disposed of them without programme in their doctrines, instead of recognizing a numerous class of men and women, forever engaged in the reconstruction of world, a class now numbered by the millions and which, in the fulfillment of time, will be counted by the hundreds of millions, because the evolutionary spirit of mankind insists upon the new, always lifting toward a higher intellectual state of mankind where may finally dominate human achievement, art, philosophy, religion, science and invention in their loftiest expressions.

True it is that socialism, in some countries, has compelled certain minor reforms for the benefit of workers; it has been a long struggle, however, before any degree of recognition was obtained.

But although labor has thus, in a measure, obtained a hearing by the continuous demands of socialism, the result does not correspond to the universal agitation of

more than half a century, and for this there must be a reason.

The eminent founders of the doctrine had their minds fixed first and last upon the "rights of labor," also upon that of "capital," with little or no concern as to the future of the creative workers.

Since society consists of various main classes, did not the founders of socialism begin at the wrong end in dealing first so conspicuously with the proletariat that, in the scale of economic importance, stands as class number three, not as number one?

If number one is the producing class, in reality, and the employer of both capital and labor, which no one can reasonably deny, labor, rather than misguiding itself under the term "producers," should frankly admit that its position is simply that of reproducers, its function that of—reproducing in numbers the inventors product.

There is time, however, to reorganize all classes, beginning with the fountain head from which all real production flows.

The rearranging of the classes such as labor, from the order of number one to that of number three, etc., should, by no means, be considered a depreciation of the importance and status of dignity of this greatest of all classes, but should be seen in the light of a necessity, in order to correct and make strong the foundation of our social structure.

Instead of wasting centuries, perhaps, proclaiming labor's rights and interests without obtaining greater results than petty reforms, why not rearrange factors for a change? The definite object, of course, being the very one that socialism has, seemingly, failed to ac-

comply: full emancipation of the laboring masses, as well as the classes.

More could be accomplished, we believe, in two decades for all humanity, than what has been done during the last two hundred years.

Nor would it be too soon to establish systematic protection for all the individuals comprising the creative class, for notoriously unprotected have they stood, throughout the ages even less so than the ordinary laborer.

CHAPTER III.

History teems with abject poverty, ridicule, derision, abuses of every description, often inglorious death for the world's greatest benefactors.

Let government and society readjust their attitudes over for this ever increasing and most important element of all mankind, and learn to appreciate the meaning of invention's mission upon earth; let great capitalists exercise their generosity by giving impulse to the establishment of systematic channels for the outlet of the inventor's product, and proper recognition and compensation for the creative individual.

Let the spring of wealth become wide open, and let its current flow freely into all the masses and classes, affluence and freedom from slavery will follow. This, however, requires first of all organizations among the creative workers, and then co-operation with capital and labor.

But here we face the fact that the process of organization is not even half-way ripe; and one-half of splendid order, with another half of utter chaos cannot work well together, and hence the necessity, for the peace and common good of the world, of complete organization of the element of invention, so that co-operation not partly, but thoroughly, may be established among the three factors.

Inventors as a class have for ages been looked upon as a "peculiar" element of individuals that knew little or nothing about "business," etc., for which reason they have frequently been taken advantage of.

Honor and glory of man is good, especially when well earned, but it is to be remembered also that the

man who creates an invention that becomes fundamental or auxiliary to an industry, enriches the employer and furnishes a livelihood for perhaps a thousand employees, is undoubtedly worthy of his share in full of all the earnings, although, under present conditions, ninety-nine out of a hundred inventors get a crumb in reward, and the lofty title of "inventor" has become synonymous, almost, to the word poverty.

Create he must, however, and the creative mind that loves work concerns itself but little with glory. Frequently he works when others sleep, impelled by a far deeper craving than for mere applause, realizing that something demands the attention of his mind; that the meaning of it all, mysterious though it be, is to aid civilization; and, driven by the wisdom of the universe, he works perhaps more than for himself, for the sake of truth, for his fellow beings, for God!

But while money and honor to such a worker is of second consideration only; still, for the protection of all in his category, for the sake of all the world, system is required.

With irresistible force science and invention have broken in upon the scene of the world against every odd in every age.

The march of invention will tolerate no interference; no power can stop its progress, for the very ascent of man depends upon it and is proportional to its evolution, and the foundation duty of mankind is to so regulate things as to secure material well-being for all, too little for none, and hence must be marshalled accordingly, all economic values into order.

The ultra destiny which lies beyond material existence, for which we are now preparing, is being

mysteriously, strangely facilitated by invention—if we grasp the meaning.

Invention should be encouraged, promoted to the utmost and at any cost.

Some may ask “what will be the end of invention?” and the answer is plain, for until man’s existence here shall have been closed; until the last deed of history shall have been recorded, there is to be no end to invention. Invention destroys invention.

Higher and higher soar the inventor’s ideals, always for greater perfection, much as in the domains of Fauna and Flora, where lower species, through extinction, have always given place for higher ones.

Invention is the lifting lever of the human race.

Domination of capital in time will cease. All present forms of physical labor will cease, and, through invention, be banished from the face of the earth, while the constructive mind of man will live, and raise all humanity to the highest moral, mental and spiritual altitudes.

With this ever increasing influx of invention, generation after generation live and work under a continuously changing panorama of thoughts, materialized into new device, apparatus, machinery and contrivance in the infinite.

Provide for these eternal changes in industry, commerce, trade and professions and all other vocations, and much will have been accomplished for the peace of the world.

It is safe to say that within fifty years from now there will have been created so many new inventions, facilities and improvements of every kind, that, if they could all be gradually added to existing industry,

the world would be richer, all have permanent employment, while old means of production die giving place for the new ones.

Nothing of the old is to remain, in a material sense of the word. All must come and go.

Without any plan whatever for systematic purchase and introduction of new creations or commodities; no plan for organized co-operation with the inventive element; no plan at all for just treatment and protection of the creative class, what will society in the meantime do with an army numbering many millions of these original producers?

It is not so much a question of how to pay or honor a comparatively few of the very great geniuses whose work literally change conditions; their inventions are simply priceless. But there are hundreds of thousands of lesser lights, and millions of still smaller, but exceedingly useful, inventors, who constantly create accessory inventions wherever needed, auxiliaries by the millions.

Will society continue the old practice, as under present conditions, to allow individual exploitation of the individual inventor to flourish? Will only one out of a hundred inventions continue to be the "successful" one? Are the ninety-nine inventors to be allowed to stand helpless with their products, which is wealth, unable to place it on the market for the good of themselves and the world? Or what?

What shall be done for this ever increasing gifted class of human beings?

Invention, from the greatest to the smallest, as a distinct economic element, constitutes the entire basis of all industry.

Is it not plain that here is where organization, classi-

fication and fixed methods of compensation are, first of all, needed?

This great intelligent body of ceaseless toilers must first be taken seriously into consideration, and dealt with squarely, for everyone should know that they are the creators of all commercial values, the true founders and supporters of universal industry.

After this truth be recognized, promoters, individuals or class, may properly concern themselves to any extent with the problems of distribution.

Meantime, it seems rather inconsistent for politicians, writers and reformers to advocate their respective plans and ideas as to how the wealth of the world, created by others, by a class they never mention in their arguments, should be distributed.

The world of industry must come to realize first, that every commodity thus originally produced should be justly and systematically absorbed into its reproducing facilities (advanced invention), factories and plants of every discription, before capital and labor can have the right to employment by way of reproduction.

This means that nothing short of perfect co-operation will have to be established, not merely between employer and employees, but among the three powers: invention, capital and labor.

Invention is nourishment for industry; industry is food for commerce.

To point the way and outline the methods applicable in the construction of such a co-operative system is one of the main objects of this volume.

CHAPTER IV.

In the fore-going pages, the element of invention may seem, perhaps, rather one-sidedly dwelt upon, and that because of its close relation to science, the latter might have been treated as a factor co-existent and more closely interwoven with invention, and to whatever extent this may be the case will, therefore, be briefly dealt with in the following chapters.

No one can be more grateful to science than is the author; but, observed from a purely economic standpoint, as a direct working principle, the importance of invention, conceived as a broad economic factor, cannot be too strongly emphasized. And since the aim of the writer is to unveil and establish a great neglected truth, invention's definite place as number one, in the order of basic elements, cannot be too clearly set forth.

Man's first activity above the animal world was to invent simple device—but great then—his remote tendencies to invent are the origin of all modern life and culture.

Science is a corollary to the premises of invention, and, for the sake of simplicity, must temporarily be marshalled in line with the fine arts, though its intrinsic and economic value be immeasurably greater than that of the latter.

Hence let it here be remembered that in humanity's early dawn, there was no science.

Invention, however, as stated, manifested itself, though in the crudest of expressions, in life's remotest morning, and became then what it has been ever since; the foundation rock upon which the structure of civilization was gradually erected.

Science, the beautiful arts, professions and trades were subsequently evolved and, by degrees, came into the world, facilitated by and borne upon the wings of invention.

Again, in the language of the great philosopher, Henri Bergson, whose law applies also to this truth, "the present contains nothing more than the past, and what is found in the effect was already in the cause."

It has been granted already that numerous other elements enter into co-operation with invention, capital and labor; they are logical ramifications of the three, resulting in trades and many other classes of workers; their economic importance decreases as their remoteness from the basic values increases.

The initial consideration in any undertaking is to be satisfied that the start is right; if it be wrong, there are difficulties ahead. This is equally true in the world's industry. There is a main cause for all the social and industrial difficulties; the start was not right; the foundation is insecure and faulty.

Let it be a "skyscraper" or a hut, a mill or a railroad, a pencil or a steamship, a needle or a printing press, one thing is positively required in the construction of them all—a correct beginning, the rest is comparatively easy.

Human society can never be more than a miserable mixture of abject poverty, superfluous riches, justice and injustice before the errors in its foundation shall have been corrected.

Now, if the element of invention is truthfully the fountain head, the main source from which all earthly wealth flows, how can there be anything but infinite troubles and difficulties in society while this great truth be consciously or unconsciously suppressed?

It will have to be admitted or denied, proved false or true, before either labor or capital, or both of them combined, can be justly considered the source of wealth, and if this third, slighted, overlooked and almost forgotten factor, as a great principle, is really the basis of all human producing powers, it should not have to go begging, for until properly conceived in its true nature, the world's progress will be on a wrong track; we shall continue the struggle against the tides.

Doubtless, there are those who at first will question the correctness of the ideas here set forth, and for their benefit, the writer will endeavor to illustrate briefly by way of example the entire truth of his convictions.

For this purpose, he has deemed it unnecessary to let the reader travel back through the bronze and stone ages, for those earlier civilizations were obviously founded upon the same principle; they had grown out of man's inherent ability to invent and devise crude forms of tools and facilities which enabled the primitive people to fight and overcome nature as necessities demanded.

It is evident that without even the crudest inventions, man should have had absolutely no means with which to make his departure away from animal existence.

Though the principle of invention is reflected throughout nature millions of years before man appeared upon earth and in such myriads of forms that it cannot, to any appreciable extent, be dilated upon here; and though animals and insects, microbes and even smaller forms of life have always possessed wondrous tools and device attached to, or literally grown out from their bodies with which to accomplish their ends for support of life within their realm of existence,

formidable defense against enemies; etc., invention, as we conceive the meaning of the word, however, cannot be said to have become really applied or made effective until the arrival of man.

Otherwise, one might, with good reason, trace the inventive spirit back to ages even before the arrival of animal forms upon earth.

This forces man to admit that behind all stands the master inventor of the universe, sometimes called God, at other times Creator, but at all times remains the same creative, inventive and constructive spirit (electrons) of the infinite that forever and ever, from the lowest to the highest of all forms of existence is operating, moulding matter—in turn created by the same spirit (electrons)—into existence of infinite numbers of types, organic, and inorganic, necessary for wonderful purposes in creative direction.

Thus, when forms or types of life disappear, it is as if the infinite Creator simply threw aside one of his working models that had filled its purpose or was considered faulty, unnecessary and, therefore, destroyed, the material to be used in the construction of other types, which process, in turn, emphasizes clearly the truth, that there is no such a thing as a destructive process directly opposed to the process of construction, and hence, what is commonly termed destruction is, in the last analysis, nothing but a part of the constructive process at large, which, at times, requires that certain integral parts of the whole be separated, replaced, and reorganized, in order to reappear for higher service and greater efficiency.

Invention has never been more fundamental in industry than it is in our modern civilization.

It should be unnecessary even to dilate on the early

era of our modern civilization, and hence we shall point only to some undeniable facts that intimately concern industrial evolution fundamentally, in so brief a span of time as a single century which will supply us with ample exemplification of what has taken place in all ages of man's terrestrial existence.

Strip the world of all the inventions created and made operative during the last century; let imagination wander, and the reader will find him or herself practically in the dark middle ages.

However, it is better to let them all remain with us and try to comprehend the message they have brought.

Let us begin with the greatest one of all the inventions that have been fundamentally operative in a hundred thousand directions since its quiet distinguished inventor turned it over to the service of man.

It is James Watt's steam-engine we refer to. This sounds dry, it is admitted—merely an ordinary steam engine. But who is he, after all, that can see nothing but iron and steel in so beautiful a creation of man as that splendid system of mechanical ideas?

Very few indeed, comparatively speaking, have ever fully contemplated what this one invention really means.

Imagine for a moment millions upon millions of horsepower constantly developed throughout the world's industry in hundreds of thousands, nay, millions of factories, ship-yards and steamships, upon the high seas and in the harbors of the world; in the powerful navies of the nations, in cities, country towns, villages and hamlets above and underneath the ground where hundreds of thousands of railroad cars and trains are being dashed along upon thousands of thousands of miles of tracks by scores of thousands of gi-

gantic steam-locomotives; think of the thousands of mines, docks and mills, elevators, etc., think of a million dynamoses through which steam converts its power into electricity, and in turn into hundreds of millions of electric lights and a thousand other applications of this wonderful invention.

Where is the mathematician who could even approximately estimate or compute its tremendous value, or say how many millions of ordinary lives is worth one such as that of James Watt?

Incidentally, let it be remembered, that invention, more forcefully than conferences, will finally establish peace, for all that is needed for the fulfilment of that exalted aim, is intimate intermingling of Nations and languages, through which intercourse, the factions of men called nations will melt together in a thorough understanding of the one fact that the interests of one nation are identical to those of another; that the great moral point involved is not that of a single nation, but is the cause of humanity.

Invention alone can thus promote the coming together of mankind; this has been demonstrated. The earth is our native land.

Again, without the wonderful invention of the electric telegraph, we should be unable to communicate our messages by electricity thousands upon thousands of miles in a few minutes, not to speak of the human voice by the same force over the telephone.

Wireless telegraphy is an instance showing how invention gradually or suddenly destroys invention, the improved idea supercedes the old, as already referred to.

One might write for days, pointing out one invention after another that have added to the world's in-

dustry thousands of great enterprises in so short a period as one century.

We see to-day our great telegraph companies, earning hundreds of millions of dollars, employing numbers of smaller industries and millions of men the world over, and all on the basis of what one man did, for without the inventor of the telegraph, these rich and powerful companies would not exist.

Where would be to-day all the great telephone companies, with their billions of dollars, extracted from that invention without the original inventor?

The same argument is sound for every invention of greater or lesser importance that was ever made operative.

Indeed, wherever chimneys smoke and wheels are spinning, and a hundred times as many, though more or less obscure places, where neither chimneys smoke nor signs are seen, some idea is being reproduced; some individual's idea being copied in numbers; i. e., manufactured.

It may be, perhaps, a new button of greater merit than the old kind; it may be an improved pin, a hook-and-eye; a needle, a pair of pinchers, or a lemon squeezer; it may be an improved monkey-wrench, a screw-driver, an improved screw or a bottle stopper; perhaps an ink-stand, a key-ring, an improved match or a cork-screw, and so on into the millions of ideas.

And from this humble, but great class, of universally manufactured improvements to that of "sky-scrapers," bridges, battle-ships, submarine boats, air-ships, ocean-cables, heavy ordnance, etc.

But, between these two extremes, let us not forget the millions of mediocre inventions of different classes,

and more or less of basic value for new industries, or auxiliaries for greater efficiency of old ones.

Some will argue that a "sky-scraper" or a bridge, for example, cannot be called inventions.

True enough, for such manifestations of human endeavor, skill and constructiveness are no more, no less, than whole congregations of inventions, put into organic state, so to speak, and, as if they were actually co-operating to one end, thus, collectively, giving us the "wonders" of the world.

The wonders consists of inventions directly or indirectly; from a nail, new or old, to the most complex machinery involved; the entire bulk of material, iron, wood or stone, of which the structure, bridge or steamship consist being applicable only as a result of work done by other inventions which fashioned the shape of the steel beams, bolts, etc., or planed and grooved the wooden materials and levelled the stone.

Others will say that natural products are not inventions, and that inventions cannot be basic in such industries; this sounds correct, more so than it really is, for it is not difficult to show that the view is incorrect.

While oil, for example, is contained in the earth, the oil industry itself is from beginning to end absolutely dependent upon inventions.

Here are required boring implements, pipe lines with their accessories, refining apparatus, etc., not to forget the transportation means of the product, without all of which such an industry could have no evolution.

We are praising our rich mines, rejoicing in the precious treasures they yield, but pay little attention ordinarily to the fact that, though one might own moun-

tains of the richest ore, a wilderness full of gold-mines, they would be of no value to man but for the inventions of all the mining machinery that makes the extraction of the products from the mines possible.

It is commonly assumed, also, that the basis of life here is to be found in agriculture; in other words, the farming class is supposed to be the real "back-bone" of existence; without that class of producers, humanity would starve to death.

This held good in the stone age, but not now.

When mankind lived a savage existence in the remote past, the only implements for agricultural uses were man's fingers; even a crude spade did not exist, and all work was done by hand.

Such an existence continued throughout centuries until the first wooden spade (a great invention), as well as the crudest wooden plow, etc., had appeared upon the scene of action.

But in subsequent ages, especially with a humanity many times multiplied and constantly increasing, even with the aid of scientific methods, it would be utterly impossible for this class to adequately supply mankind with life's necessities, without the innovation of agriculture machinery.

Here come the inventions of reapers, thrashing machines, the modern plow and numerous other farming implements, while the scientific methods themselves have been made possible also through invention, showing conclusively that it matters little what may be the nature of man's activity, invention is basic, if not directly, then indirectly, in all human affairs.

More than any other class, the farmers are truly dependent upon the work of the inventor.

This should suffice as a brief illustration of the fun-

damental role played by invention so far as all necessary work and endeavor is concerned.

For the luxurious side of life, involving palaces full of endless comfort, including the choicest articles of the furniture manufacturer's skill, it shall only be said that, if some of it does not spell invention directly, it certainly does indirectly, as obvious products of other inventions.

Finally, just a word for the educational invention, a class of device which exercise a double function.

In common with the other classes they employ both capital and labor; but their main importance or mission is that of eminently promoting universal education.

Who could ever estimate the uplifting value of the printing press? It was this one invention that raised out of the dark ages all humanity.

Did it ever occur to the reader that without it, the world at large might never have known Shakespeare, Milton, Dante, Homer, Goethe, Schiller, Heine, Hugo, Moliere, Holdberg, Bjornson, Ibsen, Longfellow, Edgar Allen Poe and hundreds of equally great poets, writers and educators?

Did it ever occur to the reader that for ages, perhaps, the world might not have known many of the great divines?

That wonderful sermons would not now be part of our libraries?

That the great work of the great Lineus might not now tell us the story of the world of flowers.

That the sermon on the Mount would not be read in our homes

Where to-day in the humblest home the great daily press of the world is imparting knowledge and universal enlightenment, there would be nothing but me-

diaeval gloom. Who could ever estimate the loss to all mankind if that invention had not come to us? Who could overrate the blessings it brought?

Though it would be easy to continue along the same lines, citing tens of thousands of instances, each one of which would further illuminate the great underlying truth of conditions as they are, the writer prefers to submit the hints here presented to intelligent readers, feeling confident they will be quite able to proceed further in this given direction.

Believing that it has been shown that not only does the manufacturing world rest upon the basis of invention, but also all natural product industries, and, in great measure, even education, there remains but one argument for those who may disagree.

That argument is old enough. It holds that all wealth is obtained from the earth itself; the planet is the source of everything.

Why not go further back, and admit that the globe itself came into existence from a source still more remote?

No, here we must stop, or we shall have to find the very beginning of the beginning of things. That would take us back again into the world of electrons.

The truth is that life itself and the earth we live upon are two things created over which no mortal had the slightest degree of control; both were generously placed in space for the profoundest purpose by the Almighty Creator.

If our planet were a hundred times greater and richer than it is, it would make no difference whatever in the working out of man's salvation, without the ever active inventive principle which generates invention.

The so-called "successful" inventor is one out of a hundred; and his success is frequently due, rather to an accident or "good luck," if you please, than to plan, which means that somehow or other he succeeded in getting a so-called "backer." His "good luck" in that respect was due, perhaps, to some sort of a social connection; may be it was an opportune acquaintance; possibly an introduction to some capitalist; he may even have persuaded a stranger to "take an interest"; or, under special environment his experimenting became noticed, etc.

Seldom, however, does he succeed at once; most frequently valuable years are lost in efforts at commercializing his product; rarely does it happen through friendship.

The inventor is not noted for having many friends while he is struggling; he is a "law unto himself," and while absorbed in the working out of his idea has little or no time for the cultivation of friendship. Most frequently he is poor. Unable, like anybody else, to do justice to more than one thing at a time, he suffers all kinds of hardships while giving his energy to his idea, often neglecting regular occupation for a livelihood, convinced that he will do something worth while.

If it so happens, besides, that he is a man of family, responsible for a wife and several children, perhaps, few can imagine what such a man is doomed to endure before "success" comes to him.

Still he cannot stop; create he must; his ambition leads him; his aim is of the noblest kind. While studying, planning, thinking, experimenting in obscurity, he grows poorer and poorer; he is in debt, has perhaps borrowed money from friend and foe, all staked

upon faith in himself. This may not be the rule, but is most frequently the case.

The hour arrives when his idea is an invention, a realization—but he finds that now he does not control his invention.

In order to finish his work it was necessary for him to “assign,” or make promises in advance, an interest here, another there, for which he received, comparatively speaking, nothing.

Something, however, comes to him, and he is happy. This is our ordinary, “successful” inventor.

In the class of average “successful” inventors, however, are not counted those who create the myriads of minor, though useful, articles.

Nor is counted among them the comparatively few who manage to retain control over their work, and then become rich and famous; but the great class between these two extremes, whose work is of average industrial importance.

Then, how with the “unsuccessful” inventor?

How about the ninety-nine out of each hundred who do not succeed in finding a “backer?”

Undoubtedly, the world is continuously sustaining the most stupendous losses simply because of the difficulty the inventor experiences in finding a proper and ready outlet for his product.

The world would be to-day five thousand times richer than it is if all the creative wealth offered through all ages could have been accepted; civilization many times greater.

What of all these if a proper chance were offered them?

As it is, not much is heard of the man who works

in a cellar, dies in the attic and is buried, perhaps, in the Potter's Field.

He worked, lived and died alone without ever seeing the fruits of his labor.

Nevertheless, from blackest savagery to the present day, inventors constitute the original class of workers that have constantly made smoother the path of life for their sisters and brothers and lightened their burden.

Humanity does not even begin to realize the debt of gratitude it owes them, but it would seem about time to find means and methods for the recognition and reward to which they are justly entitled.

Hence let the army of inventors that in ages past labored and died in obscurity, with little or no thanks for their work, rest in peace, but let system replace chaos soon, so that those that are here working now may receive more just treatment, and the millions that are still to come be so received and their work so provided for that it may hence forth reflect credit upon the world, not disgrace, as in the past.

CHAPTER V

Many attempts at great reforms have been made during the last century at various times and places. Friends would meet on common ground; i. e., have social views alike, and organize their community—co-operation and “simple life” being the slogan.

None of these colonies seem to have flourished greatly, however, and the explanation is simple enough.

Their basic industry would as a rule be that of agriculture, which in itself involves no other source of wealth than that common to agriculture in general, their regulations, methods of distribution and co-operation being such as the members themselves would agree upon to follow remaining then the only difference between such a colony and society at large.

Discontentment of some of the members of such colonies, and the growing underhanded work of cliques in nearly every case started the process of fermentation—dissolution.

Such a “new” undertaking, despite good intentions has always seemed in the eyes of the writer equal to that of putting “a new patch upon an old garment.”

Whatever may be the nature, motive or aim of a reform involving the welfare of all, one thing is certain, it cannot be successfully brought about by a few moving away from the scenes of troubles, locating far from civilization in some ideal valley, mountain-fastness or field, and then expect to develop into such a model of a social state that the whole world should finally benefit by the example.

No reform is meritorious unless beneficial results are effected where the masses are suffering the keenest.

Not by the few moving away from misery can there be any great hope or much expected; by the many or all facing it, moved by united effort and purpose, real result can be obtained.

Not by means of bayonets, guns and sanguinary revolutions will mankind evolve into its higher ideal existence; not by continuous tearing down and abuse of certain classes or individuals, nor by perfidy and condemnation of all existing institutions and religions, while by the intelligent use and support of all the good that actually does exist, reaching out for yet greater improvements, worthy results may be achieved.

The fact, for example, that religion has not, so far, enlightened the world sufficiently to comprehend fully the past, present and the future; the meaning of life, death and eternity, does not entitle anyone to abuse his fellow's religion; for with earnest endeavor to understand and appreciate that which is; and with additional truths yet to be unveiled—given us from the same source whence comes all truth—it is right that patience and toleration should everywhere prevail while the search is going on.

It has already been stated that science is a corollary of invention; a fact which may, perhaps, not be so readily admitted by many; and certain it is that, in numerous instances, it appears to be precisely the reverse; for many of the most revolutionary inventions are plainly made possible only by the scientific principle involved. This is true, so far as it goes, but it is invariably in cases more or less isolated where this becomes conspicuous; it is the exception, not the rule, and the argument is untenable in a general sense when the economic importance of invention is under consideration; and the fact that numerous inventions are

really made possible only on the basis of scientific discovery does not alter the truth that invention originally was, and as a whole is, fundamental.

For it must be admitted that if the inventor takes advantage of scientific discovery, in order to utilize the same in his invention, it is equally true that the scientist would stand helpless in most instances if he did not have the advantage of previous invention all about him so as to make possible his discovery.

Thus—Hans Christian Oersted discovered electromagnetism.

Morse employed the discovery in his invention of the telegraph.

Without Oersted's work, Morse could not have made his invention, and Oersted could not have made his discovery without existing invention—battery, magnet-needle, etc. So, by following the same line of argument, it will be seen that in the last analysis, the inventor's work is always basic. This, beside the fact that the inventor is frequently a scientist himself, as also the scientist may be an inventor, should leave no room for jealousy where there is no question of actual supremacy, but where the object aimed at is to establish a fundamental truth of vital interest to all.

Capital, labor, art, literature, stage, and all professions have unions, societies, clubs and general organizations; all their respective interests are thus being properly guarded.

The author pleads for thorough organization of invention.

That such an organization would not merely be for the benefit of the inventive or creative element can easily be shown, for, in truth, it would have results of so all permeating a nature that the future alone,

would be able to realize what in reality had taken place.

In the world of industry, invention is the dominant element of three economic factors; and in the world of commerce which, in turn, is a corollary of industry, the dominant element is again manifested in tens of thousands of less important, but very useful, minor inventions that in every branch of commerce lend greater efficiency to commercial activity.

Further than that, the dominant element of invention projects itself beyond both industry and commerce into the field of scientific research, literature, art, professions, etc.

Therefore, it will easily be seen that if a given dominant power, in whatever case it may be, were to be excluded, or itself scattered, it would be unable to lend its supporting properties to the entire series, except in a fragmentary way.

Such a scattered, or rather disconnected element, is invention to-day, for in a fragmentary, haphazard way only it is brought into action as a factor; and hence most of all the social disturbances.

Unite inventors and inventions with capital and with labor, in one co-operative embrace, with profit sharing features, and a far greater measure of tranquility will undoubtedly be the result; a richer world, permanent employment for all, and ready outlet for inventions.

In further illustration of this, if we do not lose sight of the fact, already called attention to, that invention is the true employer of both capital and labor, it will be understood that the stronger the employer, i. e., the larger his plant or facilities for work is, the greater the number of workers required; which is equal to say-

ing that if double as many inventions, for example, than is at present being reproduced and operated in the world's industry, were now to be brought into action, in rapid succession, double as many workers as are at present employed would be required for the work to be done by thus doubling the world's activity.

Invention employs every government official and public servant from the lowest to the highest.

This, it is admitted, may sound a trifle far-fetched but is true, nevertheless. For new inventions create new conditions, and new conditions demand new legislation, which, in consequence, keep busy the courts, from the lowest to the supreme court of the United States.

The automobile is an invention in point which will be testified to by judges and juries of all courts.

In the wake of telephone, telegraph, wireless, railroads and steamships follow national and international legislation and so with all other inventions.

Now, when it is considered that inventors are found in every country and clime, in great and small cities, in towns, hamlets and villages, but that a very small percentage of them only get a chance, the tremendous loss of wealth continuously sustained by mankind speaks loud, indeed.

It requires but a mediocre invention to measure favorably with the value of a good gold mine; no mine can approach in value a great invention.

Before submitting for the reader's consideration the working plan of "the trinity principle in economy," the writer wishes to call attention to one conspicuous difference between this theory—if such it may be called—and those of the well-known other theories advanced,

such as socialism, single tax, etc., with regard to practicability.

It will be noted that, in the event the plan here so briefly presented was made basic for an actual organization, there would be no hindrance through loss of time in obtaining either government co-operation or support in the customary way when new principles are advocated.

The obvious difference referred to is, therefore, which will be shown, that the original start, or experiment, if you like, along the lines of "the trinity principle" can be made without marked agitation, making its own propaganda without the absorption of millions of dollars and scores of years, without the necessity of legislation or great solicitation, for, much as great religious and philosophical systems having in times past originated with individuals, grown in strength and popularity, until finally powerful enough to absorb, even governments of the civilized world, commanding their respect and support, so to absorb, even governments of the civilized world, commanding their respect and support, so could this organization if founded, first in a private sense, growing rapidly in numbers, enormous wealth and power, for the well-being of all its members, develop into a creative government complete, like a new world within the old.

And our organization, in the nature of itself, would gradually have to establish international branches, growing, as it were, from a little seed planted, to a great tree, to a government embracing the earth.

It will be readily understood that the following description, diagrammatic illustrations, etc., will be rather suggestive in scope than exhaustive, inasmuch

as the multitudes of details that of necessity will present themselves might in the first place, easily fill another volume, and, secondly, they would be of lesser interest just at present.

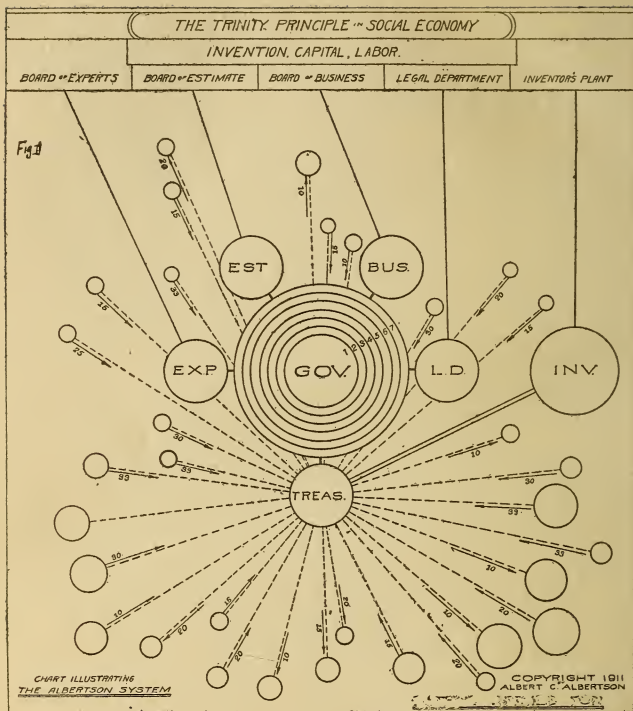


Fig. 1. The various circles at the end of the dotted lines indicate industries or factories established by the "Trinity Association." Some will be seen to be yet, in a measure, under support of the main treasury, which is shown by the arrows pointing away from it, the accompanying numbers indicating the percentage still below the earning point, while those pointing toward the treasury show what percentage is returning from those earning a profit; thus a few are seen to be returning one-third in full, or 33 per cent. of the profit.

CHAPTER VI.

To begin with, the whole organization, that is, the three factors in co-operation, should be divided into three main divisions,

1—The society proper, which, for brevity's sake will hereafter be referred to as division A.

2—The factor of invention, hereafter referred to as division B.

3—The factor of workers or labor, hereafter referred to as division C.

In a sense, division A will be placed, comparatively, in the position of an employer who buys an inventor's patent, after having properly examined by experts the invention, calculated costs of manufacture, introduction, etc.

The individual capitalist, however, is generally subjected to all kinds of expenses; first, the price paid for the invention, next the fees to experts, attorneys, etc., but if the invention is meritorious, and the buyer is a business man, there is little doubt but that the invention will be a success, financially, and the owner become richer than he was before.

It will be seen from diagram Fig. 1, that in the center of the increasing circle is situated the government of division A, consisting of the head of the organization with a "council of eminence" of four members.

In circle 2 resides the high council consisting of twenty-one members.

Circle 3 represents the general business heads of directors and officers.

Circle 4 represents managers.

Circle 5 represents chief clerks.

Circle 6 represents chief inspectors.

Circle 7 represents clerical staff.

Note that numbers 1, 2, 3, of the increasing circle constitute the higher governing branches of division A, while the remaining four embrace respectively also members of various functions such as permit classifications with managers, chief clerks, chief inspectors, clerical staff, etc., and while division A will consist of nine classes, the two remaining ones will function partly in all three main divisions and are, therefore, not shown in the diagram, though properly they will be members of division A.

Assuming that division A had now constituted itself and had a membership of, say, three hundred for a beginning, the majority of which number being members engaged in the ordinary vocations of life, including mechanics, merchants, trades-people, professions, manufacturer, etc., from which the official forces could be gradually recruited as requirements might dictate and, assuming, also, that each member is in duty bound to serve a limited number of times annually, say from one to three days on each occasion, when called upon with due notice, much resembling our well-known jury system, we should have established a system that the author has named "the trinity call system," and is illustrated in diagram fig. 2, the nature of the service thus imposed upon the various members would be committee work on the various boards of experts, estimate and business, as illustrated in diagram fig. 1.

It will be seen that, in addition to the three respective boards mentioned, there is a legal department and a treasury.

All the larger or smaller circles at the ends of the dotted lines, radiating from the treasury department, represent factories gradually established by division A.

For the sake of simplicity, we will assume that only one particular patented invention, of more or less value is being manufactured in each place (although there might be five or ten different articles or devices turned out from the same building), the question arises: How did division A secure all the different inventions?

It is here that co-operation begins between divisions A and B.

Inasmuch as tens of thousands of inventions are patented but not operated for lack of capital, the patentees or owners of such patents can be dealt with in a manner fair and beneficial to them.

An inventor will thus be invited to appear with his invention, patent, etc., at the offices of division A for the purpose of discussing possible co-operation.

Now, let it be assumed that his is an invention or device that would fill a want in some given industry, say, in the field of machinery, it is plain that division A, before entering into co-operative combination with the patentee, must first examine into the invention's merits, with regard to operativeness, scope of usefulness, etc., which examination could not very well, in this instance, be entrusted to merchants or doctors, for example, but must be thoroughly examined by engineers, machinists, etc., hence a call for members, whose general vocations are in the machinery or engineering lines, to serve, in this particular case, upon the board of experts, as indicated in the diagram fig. 1, which board has a permanent chairman and two members.

This permanent board will thus be always able to surround itself with intelligence, skill, etc., as experts from the various fields of activity in which a given invention might have the greatest value.

Should the invention, for instance, be one applicable

and useful in the building line, the board will have experts called from among members that are professional architects, builders, etc.

An individual often pays heavily for "expert advice," and then loses.

From the board of experts it is forwarded with report from the latter, to the board of "estimate," also consisting of permanent chairman with two other members, and which will, likewise, secure expert opinion from the suitable strata of membership, such as accountants, sales-agents, businessmen in the particular field, etc., who will finally pass expert opinion concerning costs of introduction, manufacture, distribution, etc., of the invention, that is, render, approximately, an estimate.

From the board of estimate it is forwarded with report of the latter, together with that of the former board, to the business board which is constituted as are the two others, and whose function will be to pass opinion upon steps to be taken for the manufacture or reproduction of the invention, with regard to facilities required, locality for plant, whether land for factory buildings be necessary or not, etc., to which end experts are called to serve on this board.

It is plain that if the board of first instance decides that the invention is demeritorious, it is not going to either of the two others, but is simply reported upon, and the report filed with the general secretary, the inventor, however, remaining perfectly eligible for membership otherwise.

If, on the other hand, it passes successfully all three boards, which examination process will most frequently be of short duration, and more so as experience is gained, one report is filed with the general secretary,

a second and final report is submitted to the president, who, in turn, will instruct the legal department accordingly, which department will secure proper assignment of patents, etc., from the inventor or owner to division A.

The terms, considerations, etc., will be made plain to the patentee for his acceptance or rejection of becoming a general member of "the Trinity Association" at large, and a special member of division B.

Assuming that the patentee or inventor does become a special member of division B, and his invention be immediately placed upon the market, and the same process takes place in a hundred cases, the hundred patentees or inventors will all belong to division B, besides of being members in general of the entire "Trinity Association," of course there arises a question, how is the profit of the various industries to be distributed?

It is obvious that the hundred industries came into existence successively, one after the other, and that each particular industry required formanship, superintendency, etc., which positions would be justly optional to the patentees or inventors of the articles involved, of whatever variety they might be, although if inventor or patentee should not be fitted for such positions, his status as member of division B regarding share of profits would remain the same.

In each one of the hundred industries must now be engaged a certain number of workers, skilled or unskilled, women or men, younger or older persons, and for the sake of plainness and easy calculation, let us assume that these hundred industries have engaged an average each of ten workers. These would be small industries, belonging more or less to the kind of industries of which millions already exist.

The ten workers in each industry constitute division C of "The Trinity Association."

The combined working element of the hundred will thus be one thousand, which means, that we have now the three main economical factors, A, B, and C, where full co-operation should assert itself.

Division A, the society in itself, being formed and is in every way ready for business, possessing sufficient capital to secure assignments of patent rights and to systematically begin to place them, in rapid succession, one after the other, upon the market, it becomes at once apparent that provisions must have been made for the distribution of the combined profits.

Not only that, but it is equally obvious that one invention may be better than another, in fact, it is certain that not even two out of the hundred will earn equal profits, but all hundred will vary more or less in that respect.

This, in turn, will force the necessity of classifying invention, not on the basis of the more or less intricate nature of the invention, nor on the basis of the more or less important want it fills, but purely from an industrial standpoint, or its earning capacity.

Now, let us assume that about twenty-five out of the hundred industries, after having been financed and worked up to the point of self-sustenance, where they begin to earn a profit, that this profit in the course of one year would show a difference ranging from one hundred to fifteen hundred dollars in a manner that one might earn say only two thousand, but another twenty-five hundred, some of them more, and others again about thirty-five hundred, etc., and that the average earning of the twenty-five industries would be, say, three thousand dollars annually, it is fair to argue

that if the spirit of co-operation should at all prevail, the ones that earn only two thousand should be in line to share profits at the rate of three thousand dollars average; the seventy-five thousand dollars earned by the combined twenty-five industries should be divided in equal shares, among divisions A, B, and C, in other words, one-third of the earning, twenty-five thousand dollars, returns to division A for having financed and brought to commercial self-sustenance and profit-making status the twenty-five industries.

This amount may not cover the outlay of capital required to bring the twenty-five industries up to average earning power of three thousand dollars for the first year, but, considering that division A will receive one-third annually for the life-time of such patents, seventeen years in the United States, and also that the earning capacity of the same twenty-five industries may, in the course of years, increase vastly in average profit, it is plain that division A can have made no mistake in bringing forth those twenty-five inventions.

One-third of the seventy-five thousand dollars earned, or twenty-five thousand dollars, go to the twenty-five inventors or patentees, besides of the pay drawn by them for their services during the year.

The remaining one-third of the earnings goes to division C, or two hundred and fifty workers, besides of their regular pay for work done during the year.

Thus the co-operative principle will level the difference in the earning powers of a given number of industries, where maximum and minimum profits are fixed, placing them in a designated class, so that, as in the case above outlined, the twenty-five inventors or patentees of division B will divide among them

equally the one-third of the profit, and likewise among the members of division C.

In the working out of details, however, there will be, in division C, a slight difference in the sharing of profits, inasmuch as skilled labor will be entitled to a somewhat higher rate than unskilled.

Let us say that another twenty-five industries out of the hundred, with fixed maximum and minimum profits result in an average of five thousand dollars a year, thus combined giving a profit of one hundred and twenty-five thousand dollars annually to again be divided in three among divisions A, B and C, it is obvious that the second twenty-five industries belong to class 2 of inventions, because of their higher average earning ability.

The remaining fifty, out of the hundred, may earn an average of eight thousand dollars each, resulting in a total profit of four hundred thousand dollars annually, divided in the same manner, and this would seem to indicate that division A, with a smaller membership, would receive an unproportionately greater share than divisions B and C.

But here it should be remembered that the difference would not by far be as great as under existing conditions is the case between the individual employer, the isolated inventor, and the number of workers in a given plant or industry (always keeping the rule of average in mind), for when it is considered that it belongs by no means to the exceptions that a single multi-millionaire employer, having secured one or more patented inventions for a comparative "song," as it were, engaging labor at present established union rates, without any sharing of profits whatsoever, the difference, proportionately, under a trinity system as

here advocated, and that of individual private exploitation, speaks for itself, but this is not all.

Let it also be borne constantly in mind, that the inauguration of division A into active being will require considerable capital in order to establish a rate of evolution not too slow, i. e., capital adequate to establish initial industries by the dozen or scores at the very outset, so that in the course of one year, for example, new industries by the hundreds might be launched, which will continuously demand larger and larger capital, until the flow of profit eclipses that of the outlay.

Instead of the first 100 classified little industries here assumed, the organization, we will say, has in the course of four years, put into operation 3,000 of that same class, i. e., of an average earning capacity of \$3,000 annually, with an average working force of 10 men or women, having been financed by division "A" to the extent of an average outlay for each one of \$750, in order to bring them to the self-sustaining point, allowing two months average time for that purpose in each case, the following interesting figures will arise:

Total outlay (four years) of division "A," \$2,250,000. Annual profit, \$9,000,000, giving the 3,000 (patentees) in division "B" \$3,000,000 to divide among them, which equals \$1,000 for each individual, while division "C" receives \$3,000,000 to be divided among the total force of workers, 30,000, which equals \$100 to each worker.

We have already mentioned a second and a third class, based on earning capacity, and anyone can compute the result of any given size factory or industry, so while engaged in figures, we will proceed more

aggressively, just for one additional example, and assume that we step over a number of minor classes and compare notes with a class existing already by the hundreds of thousands, such factories or industries that with a force of a couple of hundred workers are earning profits annually of from \$300,000 to \$400,000—not to speak of those that clear their half and whole million dollars with comparative small working force and ease.

Let us merely assume that "The Trinity Association" had advanced during the four years mentioned to establish, also, say 1,000 industries of an earning capacity each of \$75,000 annually, and say an average working force of 80, with an average outlay by division A of \$5,000 for each to reach the self-sustaining point, the result would be \$75,000,000 minus \$5,000,000, with a clear profit of \$70,000,000 to be divided in three equal parts, giving to division C \$23,333,333 (omitting fractions, or approximately \$290 to each individual worker as share in earnings; while division B, of 1,000 members, receive each \$23,333, leaving for division A \$23,333,333 to be distributed in corresponding shares to the various hundreds of members of that division, and for the acquirement of additional buildings, land and facilities in general for the continuation of this process of co-operation.

Inasmuch as the difference between skilled labor engaged throughout the various classes of these industries would be comparatively slight, which means that, in numerous instances of the simplest classes of inventions, whose average earnings may be among the lowest, say, the \$3,000 ones, might require just as high skill as would be required in many instances of

the highest earning capacities, it is proposed to let the co-operative spirit reign through the entire labor element, in such a manner that the share of profit coming to each of the various classes in division C be averaged in favor of all, i. e., from the \$75,000 class here made an example, down through the intermediary classes to the \$3,000 ones, which would result, in this instance of the \$75,000 and the \$3,000 classes in an average share to each worker of \$195 annually (the difference in rate of profit share between skilled and unskilled labor not considered in this case).

As already stated there may be a number of different earning classes between the two extremes here under consideration, and the average of which would figure in the same manner as above, for the common good of all workers active.

Having here considered a period of four years for the launching of the 4,000 inventions, it must be understood that a basis for computation, of course, must be had and that this period during which "The Trinity Association" is supposed to have been inaugurated cannot be literally taken as a full-earning period, for which reason, it may be assumed that, by degree, the 4,000 mostly small industries, had reached their average earning point at the expiration of three years, leaving the fourth year with the result as expressed in the above figures.

The author wishes it distinctly understood that the above argument concerning certain numbers of industries, their earning capacities, the outlay by division A, and the time allowed for raising them respectively from their incipient states should be considered in no other way than merely suggestive as an assumed basis for initial operation, for, as a matter of fact, so short

a period as four years may not be sufficient to obtain the results as outlined, while, on the other hand, it may be more than enough and the results be even greater, all of which would largely depend upon the capital at the command of division A at the beginning, and the business skill of those at the helm of the movement.

There is, however, a measure of good reasoning underlying those factors of time, outlays, profits, etc., as well as results in figures; inasmuch as comparisons have been drawn with existing individual enterprises, and a closer investigation would convince anyone that it is of most common occurrence that a person will start a "new" business with one or more of such novelty articles precisely as belonging to class 1, with a "few" hundred dollars at his or her disposal and in the course of a few years will have accumulated a comfortable fortune.

It should here be remembered also that while \$750 is not very much with which to launch an enterprise with an average working force of 10 persons, that such an amount of money will go very far, nevertheless, to accomplish the result because scarcely any of them would need the 10 workers at once, but would, generally, be launched and operated with 2 or 3 individuals, and thus increase the force one by one in the course of two months, not to forget that money will be continuously returning and increasing during that period to aid in defraying the expenses until self-supporting.

Another element of vital importance is this, that every worker from the humblest to the highest will have a personal incentive to give the organization the

best of his efforts for his or her own sake, especially, and for the common good of all.

Here let it be recalled that one of the objects of this co-operation plan is to make the worker his own employer, for so far as this can be accomplished in conjunction with the entire "Trinity principle."

To further lucidate this great feature, prospective members of divisions B and C should be guaranteed by division A when legal arrangements are made for co-operation to the end that when a prospective enterprise has become self-sustaining, the industry, to all practical purposes, shall belong to the management and workers of the same, except for certain necessary rights to be reserved by division A, such as will involve reports as to earning status, and other interests of division A to be protected, its share in the profits, etc.

The same great individual incentive will penetrate not only one, but all three divisions, for not merely will workers become practically their own employers, but it is plain that employment will be permanent, with every conceivable chance for advancement, such as the unskilled becoming skilled laborers, while skilled ones will rise to foremanship and the latter become assistant superintendents, etc., etc., and through it all will prevail a spirit of security as, indeed, the organization at large should constitute in itself—a genuine life assurance protection, to which end the plan should have provisions in case of death of members, so that families, widows, and children, shall not stand unprotected, but receive certain percentages, sufficient for maintenance, of the pay drawn and profit shared at the time of death, for the children till they have

reached maturity, and for the wife and mother while she lives.

Doubtless, in the mind of some readers will have arisen already the question of how it will be possible to secure new inventions by the thousands upon thousands for a co-operation on so gigantic a scale as here proposed. In answer to which the writer will refer to earlier pages in the volume where it has been shown that inventions by the myriads are constantly awaiting their opportunity for operation.

It is dilated upon to quite an extent, that there is no city, town or village anywhere in the world where the devising mind is not constantly at work and invention generated. Thus, hundreds of thousands of devices, contrivances of every imaginable description can undoubtedly be secured, provided the inventors or patentees can see their way straight and clear for the outlet of their products in a manner convincing enough to them that compensation, well-earned, will come to them without unnecessary loss of time, so soon as their ideas have properly materialized; not only that, but under this plan of co-operation, inventive work in general will have encouragement a hundred fold; in other words, there will actually be put a premium upon invention so that not only what exists about us already materialized can be brought into action, but the creative flow in the human brain will be tripled and continue to increase in genuine productiveness. Industry will receive new impetus, agriculture in a few years after the inauguration of the association would have its efficiency of productiveness doubled and tripled, and the world should rapidly grow richer.

The fact that, in the foregoing pages, inventions

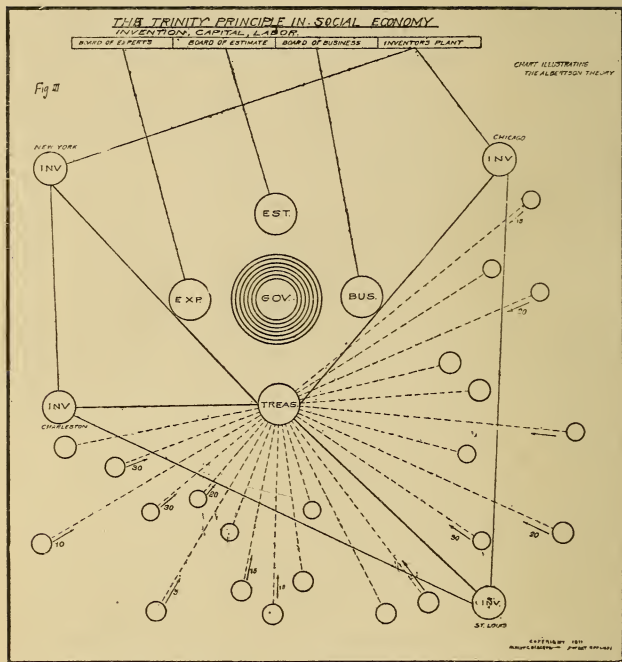


Fig. 3. Inventor's plants in various cities where the "Trinity Association" is supposed to have established branches, etc.

already patented have only been referred to does not mean that the unpatented ideas cannot also be put forth, though not so well in the earlier stages of "The Association," for it is obvious that economy will have to be practiced wherever possible, more so in the beginning than subsequently, and hence first for the class already under protection.

It will be noted, otherwise, in the diagram, as also elsewhere referred to, that the system embraces what the originator has called "the inventor's plant," in diagram III, in Chicago, St. Louis, Charleston and New York, places where "The Trinity Association" has, it is supposed, in the course of some years deposited branches of the "Mother Organization."

These inventor's plants should be large laboratories, machine shops, etc., with every facility, including if necessary pecuniary aid, to the inventor of a new-born idea, not in a manner resembling charity, but strictly on a business basis, when the inventor may first submit his ideas to the board of experts of division A, he receiving such guarantees and certificate from the latter as will fully protect him, even without a patent, until he or she shall be ready, also through division A, if preferred, to obtain the regular patent protection.

The method involved in the protection of the unprotected is in itself simple enough and belongs in reality to details, and needs at the present no further comment.

There are in the United States alone, according to statistics, at present nearly 400,000 patented inventions under operation, i. e., excluding enormous numbers of expired patents that are still continuing long established, permanent, great and small industries in the hundreds of thousands, if not millions; also ex-

cluding the tremendous numbers of industries based more or less on ideas that have never been patented.

So strong is the writer's conviction as to the correctness of the underlying principle that he solemnly believes that in the course of from fifteen to twenty years, such a "Trinity Association" could be running a world-wide industry having branches in every civilized country, operating hundreds of thousands if not millions of industries, engaging many millions of working members, while at the same time having once and for all established open and lasting gateways for the systematic outlet of creative product.

To take a final glance at our "Trinity system" after it has been in operation for a period of, say, two decades and once more consider figures when, let us assume, half a million, more or less new industries had thus been added to existing activity, involving that number of inventors or patentees, and fifty millions of workers, the following figures would arise before our bewildered eyes.

For millions upon millions of industries have been founded by individuals and it is confidently repeated that what individuals can do well, accurate system and co-operation can do better.

ANNUAL RESULT.

500,000 Industries.

\$75,000 Average earning.

100 Average number of workers employed.

500,000

75,000

\$37,500,000,000, Total earnings.

500,000

100

50,000,000, Total number of workers.

500,000 Total inventors or patentees.

A $1/3 \times 37,500,000,000$ \$12,500,000,000

B $1/3 \times 37,500,000,000$ \$12,500,000,000

12,500,000,000

500,000 \$25,000 Average to each inventor.

C $1/3 \times 37,500,000,000$

12,500,000,000

50,000,000 \$250 Average to each worker.

It will be seen that under such an organization there can scarcely be anything resembling competition, in the ordinary sense of the word; for capital would be steadily invested only in the new, leaving old established industries undisturbed—only by degrees would conditions change, in accordance with natural evolution.

Attention is finally called to the fact that the author has endeavored to show, also, that clearly there exists, so far as method is concerned, a parallel between the invisible and the visible world.

As set forth in Part I, there is first to be observed the unorganized, but creative electronic universe from which all things are derived; then the organizing process through matter, and the immortal soul as the result.

The unorganized inventive element of human beings on earth from which all commercial values spring; capital as the necessary element for continual production; labor as the great essential reproducing class.

In other words, the heavenly process, method and all, is projecting itself straight into our material world, there practically repeating itself.

And, staggering as may seem the above great annual figures, it appears, at least not to the writer, so wonderful, after all, for what is it, if not the infinite source of wealth of our own Creator?

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